A BRIEFE SHEVV

Of the falſe VVares packt together in the named, Apology of the Churche of England.

By Iohn Raſtell M. of Art and ſtudent of Diuinitie.

Qui nititur Mendacijs, hic paſcit ventos, Idem Probijs autem ipſe ſequitur aues volantes.

He that leaneth to lies, feedeth ẏ winds: & the ſelfe ſame foloweth ẏ fleyng birdes.

BIBLIOTHECA BODLEIANA

LOVANII,
Apud Ioannem Foulerum.
Anno D. 1567.

Jk: R: 33

REgiæ Maiestatis Priuilegio concessum est Ioanni Rastello Sacræ Theologiæ studioso, vt librum inscriptum, *A briefe shewe of the false Wares, &c.* per Typographum aliquem iuratum imprimere, ac impunè distrahere liceat.

Datum Antuerpiæ, die 9. Iulij. 1567.

Subsig.

Prats.

BIBLIOTHECA BODLEIANA

THE Church of Englād (Gentle Reader) was neuer ſo defended, as nowe, we heare ſay, it is like to be. For M. Iewel, being the Scribe, or Secretarie, and the Superintendentes with others, being coadiutors and gatherers: what is it ſo litle, that they ſo manie will not find out, or what is it ſo much, that he alone will not put in? By likelyhoode then, the Booke wil be greate: marie whether it will be ſo good or no, therein is the queſtion. For triall of which, I haue gathered into certaine chapiters, the chiefeſt maters (as it ſeemed to me) by which theyr charge might be ſet before them, and to which, the ac-

compt that they can make, might be conſidered, whether it wil anſwer.

The firſt of which, conteyneth the falſe and naughtie Argumentes of the engliſhe Apologie.

The ſecond, The Abſurdities thereof.

The third, The lyes in tellinge of Stories.

The fourth, the lyes vppon the Auncient Fathers.

The fifth, the lyes vpon councels.

The ſixthe, the lyes vppon the Scriptures.

The ſeuenth, the flatte lyes.

The eighth, the Rhetorical lyes.

The nynth, the Examples of facing a lye.

The 10. the Problematical lyes.

The 11. a blaſphemous lye.

The

The 12. Contradictions.

The 13. False Interpretations.

These be the sommes of the debte which they are in, to God, and to the worlde: which if they can discharge with a rownd and true answer, as it were a good and lauful paimẽt, they may be the better trusted hereafter: but because such Merchantes of this world are exceeding crafty and false in theyr mysteries, therefore (Gẽtle Reader) before thou deale with the Grosse Booke, weighe any of these smal peeces whiche I haue gathered for thee, out of the confutation of the Apologie of theyr Church in Englãd, *made by D. Harding, and consider with the Ballance of Indifferencie, whether this Aunswer of theyrs that is comming, be able to make anie*

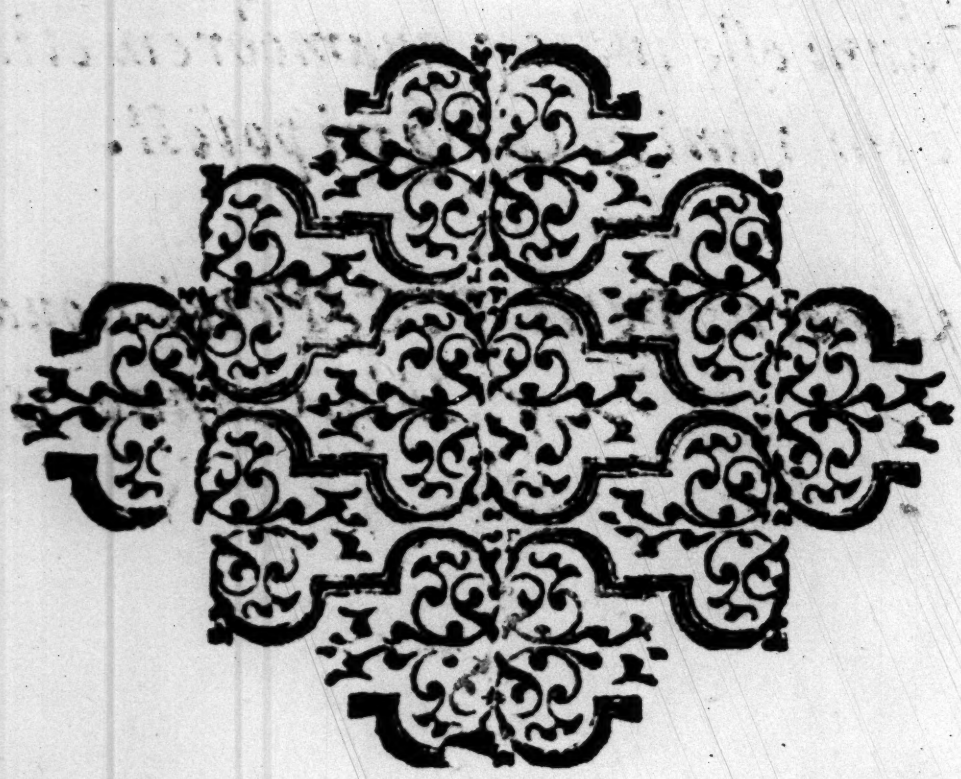
of them good or no. So ſhalt thou ſaue a greate deale of labour, which els the reading and examining of the whole boke would coſt thee: and I ſhal thinke my labour wel beſtowed, which doth by any way bring thee a commoditie.

Fare wel. From Louan.

Auguſti. 21.

Liber hic de Mendacijs Apologiæ falsò nominatæ Ecclesiæ Anglicanæ lectus est & approbatus à viris anglici idiomatis & Theologiæ peritissimis, quibus tutò credẽdum esse iudico: quamobrem etiam securè imprimi & euulgari potest.

Cunerus Petri, P. S. Petri Louanij
7. Iulij. Anno. 1567.



A BRIEF SHEVV OF CERTAIN NAVGHtye and falſe Argumentes made in the Apologie of the Church of England.

The firſt Chapiter.

Truth doth redely find enemies and ſlaunderers, — Apolog. Maior.

we find enemies and ſlaunderers. — Minor.

Ergo we ought to beare it quietly, if we be at this day tozmẽted, only becauſe we teache the truth. — Concluſion

TO ſhew the faultes of this argument, by rules of logike, it were an eaſie mater: but it wold not be ſo eaſily vnderſtanded of the common Reader. For his ſake therefore, leauing the mode and figure of a logical anſwer, I wil ſhew the Abſurditie thereof, in that it may be made to ſerue for the Catholiques alſo, their Aduerſaries. For, Truthe dooth redelye finde enemyes and ſlaunderers: But the Catholikes at this day, finde enemyes and ſlaunderers, Ergo they haue the truthe. — Confut. p. 6, 7, 8, 9.

That the Catholikes haue presently their enemies and slaũderers, it may be proued by the Whole Booke of Actes and monumẽts, by M. Iewels Sermõ and Replie, by this very Apologie of the Church of Englãd. By al Which it apereth, how sharply the Protestants are set, against the Catholikes, and how litle regarde they haue What they Write or report of them. Ergo if thei which find enemys haue the truth: Wherefore then are so many Catholikes, either in prison within the Realme, either in hatred of their owne Coũtriemẽ, out of the Realme? And if the hauing of enemies proueth not, the parties that are hated to be of a good and sincere religion: it cõcludeth nothing for the Protestãts, though they shew themselues to haue enemies. Yea it maketh against them, that by likelihod their doctrine should not be good and credible: because they now the Professours of it, haue all the fauoure that may be shewed in Englande. The right forme of this argumẽt Wold be this:

Truth

Truth findeth Enemies:
We haue the truth:
Ergo we find enemies.

But now the ſecond propoſition can neuer be proued.

So many thouſandes of our brethern haue in theſe laſt twenty yeares ſuffred moſt painful tormentes: Apolog. 1.

Princes deſirous to reſtarine the Goſpel haue nothing preuailed: 2.

The whole world now doth begyn to open their eyes to beholde the light: 3.

Ergo our cauſe already is ſufficiently declared and defended.

Death for a religion doth not make a Martyr, As in exãple of Seruet⁹ the Arrian, whom Caluin procured to be burned at Geneua. and of Ioan of Kent that filth. And the Anabaptiſts, which to this day ſuffer death willingly. Confut. .13. to the firſt.

So they do make lawes againſt theues, and yet the gallowes are dayly occupied. So do weeds ariſe and grow, be the groũd or gardẽ neuer ſo wel tilled. Yet neither theues nor weeds mai crake of it, that not to the ſecond.

withſtãding the lawes or diligẽce of mẽ, thei cõtinue ſtil ãd maintein their race.

The more like it is, that Antichriſt is at hand. For cõcerning the Goſpel of Chriſt, it doth not begyn now to be knowen: but euery day more and more it ſ huld wax more obſcure toward the end of the world.

This Goſpel therefore, which, to beholde, the whole worlde now *doth begyn to open their eyes, cũmeth ſo late, that we muſt looke* now for the wicked man to be reueled, and Charitie to wax cold, and faith not to be foũd *perchaunce* vpon the earth: *and not to haue any increaſe of faith, hope or Charity, to be brought into the world.*

2. Theſ. 2.

Math. 24 Luc. 18.

Apologie.

Oure religion is come at lenght euen to Kinges courtes and palaces: Ergo God him ſelfe doth ſtrongly fight in our quarel.

Confut. 15.

It came not thither, before it was ſent for. Neyther do you properly turne princes to your Religion, but Princes turne all your preachinges, and procedinges,

to

to ſerue their affections. So was Peter Martir at his firſt cũming to England a Lutheran only, but ꝑceiuing afterwards, the Superiour powers to fanſie an other way, he folowed alſo them with all the wit he had, and became an open Zuĩglian. Again, you do wel to reſort to Prĩces palacies for argument, becauſe in deede thence is your cheefeſt ayde and ſuccour.

Let the Scripture (ſaith S. Ambroſe) be aſked the queſtion, let the apoſtles be aſked, let the Prophetes be aſked. Apolo.

Ergo we muſt vſe no other force, but only Scriptures.

It folowеth not: for after al them, I may aſke alſo, what S. Ambroſe himſelfe thinketh vpon the Scripture, Apoſtle, or Prophete. And whereas by many meanes, one in order aboue an other, a way is prepared to any knowledge, the vſing of the chiefeſt, muſt not exclude al the inferiour frõ their places. Again, why hath M. Iewel ſtuffed his Reply with ſo many allegatiõs of phraſes of doctours: and left Confut tion. 3

it so void of expresse Scripture, if no other force, but of scriptures, is to be vsed?

Apolog. 1. Christ is euer present, to assist his Churche.

2. Christ nedeth not any man, to supply his roome.

3. No one mortal creature is able to cõprehẽd in his mind al ẏ parts of ẏ world.

Ergo there neither is, neither can be any one man, which may haue the whole superioritie in the Church.

Conf. 45. To the firste. *He is present in deede by his power, and truth, and grace: but to the external eye he is not presẽt, and sensible men require a sensible Gouernour.*

To the. 2. *Christ nedeth nothing, yet forbecause of his wisdom ãd mercy, he cõmunicateh his Office ãd Glory with men, ãd doth not al thigs imediatly by himself: although he be of suche almightines, that he nedeth no helpe.*

To the 3. *It is as false as God is true. For in dede the powers of the mind (as the wil, memory, ãd vnderstãding) are by nature of that making and capacitie, that nothing vnder*

der God himselfe can fully repleniſhe it. Yet if one man alone were not hable by himself to cõprehende in his mind al the parts of the World, neuerthelesse by his officers he may doe it, though the whole were as bigge againe as it is.

Laſt of al, to ſtoppe your mouthes with feare, whom reaſon doth not perſuade, ye may, by theſe argumẽts, pluck the Croune frõ the heads of al Kings ãd Princes. For Gods prouidẽce (you may ſay) is ouer the whole World, And he nedeth no helper, And no Prince is hable to cõprehend in his mynd al parts of his Dominion, how litle ſo euer it be.

The Biſhop of Rome doth not his duty, as he ought to doe. Ergo, we ſaye he ought not once to be called a Biſhop, or ſo much as an elder. Apolo.

The perſõ and the office which any ꝑſon beareth, are diſtinct things: And the vocatiõ of Biſshop or King is to be honored, though the cõditiõs of thẽ ſhuld be cõtẽptible for their luſt and idlenes. Scruãts Confutation. 52.

1 Pet. 2. *are cõmaũded to obey their maſters, not only whẽ they be good ãd modeſt, but alſo if they be froward. And further, what are you that iudge, I wil not ſay, an other mãs ſernãt, but your own lauful head and Biſhope? And if yow refuſe his Authoritie for your part: why iudge you yet the Chiefe Biſshope of the Catholikes? To be ſhort, if it ſhalbe conſidered, how greauous the Heretikes, and Turkes, ãd vnruly Chriſtians, are to the Church of Chriſt, and what hath ben done by Popes euen in our dayes, for calling of a general Coũcel, and for defence of Chriſtendõ againſt the Infidels, and for ſuppreſſing of euyll maners: ther wilbe litle occaſion left, to reproue the Pope for not doing his duty.*

Apolog. A wonderfull vncleaneneſſe of life & maners hath followed vppon the lawe, which commaũded prieſtes to liue ſingle. Ergo mariage is holy & honorable in all ſorts & ſtats of perſõs, & it was no good lawe which did forbid prieſtes to mary.

Coufntation 78. *This diſproueth not the lawe, but it betraieth the foule and corrupt inclinations*

tions of them, for whome the lawe was made. Without the Lawe, synne was dead (sayeth the Apostle) And I had not knowen (sayeth he) what concupiscence had bene, except the law had sayd, thou shalt not lust. So is it, in the actes of parlament, which are wisely and profitably made for taking away the excesse and costlynes of apparel. For, Thou shalt weare no sylke (sayth the lawe) except thou mayst spēd yerely by office or landes a certayne Somme. And by this, one wolde thinke, that poore seruing men shoulde not spende so much in their apparel, as before they did. Lesse robbing then and filching must folowe, and the common welth shall be quiet and rich. But the euent declareth, that it is bestowed now vpon the making of the cote, that which is diminished in the sylke that shoulde go to the cote. And superfluities are not diminished, but increased, and the mater of them is not taken away, but the forme is altered. Doe not Rom. 7.

therfore

therfore put any fault in an holy or good law, if ſinne, by occaſion therof ſhould encreaſe and multiply: but reproueth the coneupiſcence and luſt of them, which call not for the grace of God, that they may be able to kepe the good law.

Apolog. **We affirme, that Chriſt doth truely & preſently geue his owne ſelfe in his Sacramentes. Ergo we meane not to abaſe the Lordes ſupper.**

Confut. 139. *This doth not folow. For whereas the mind of Chriſt is, that in the open houſe which he kepeth, his owne pretious body ſhould be geuẽ vnder form of bread, and that ſo freely and bountifully, that come who would, either frind or foe, he would not chãge his word and gift for that mater (although he wold haue a ſaying vnto thẽ, that by their vnworthy receiuing did fruſtrat his gratious benefit) he that in this caſe ſaith, that Chriſt geueth hĩ ſelf truly, really, ſubſtãtially, yea bodily, ãd corporally vnto thẽ that do receaue him by faith ãd charity, he ſpeketh vndoutedly a greate*

a great and a true Word. But if he adde, that to thē that haue no faith ād charity he doth not geaue his true and real body, he abuseth the excellēcy and Worthines of the ꝓuision that is made. For the gift were not certain, ād perfit, ād cōsisting of the geuers own power only ād goodnes, if the faith of the receaucr ſhould either make it, or marr it. You therfore that cā ſpeake excellētly ād ſubſtātially of the ſacramēt, do for al that abaſe Chriſts boūtefulnes, becauſe ye beleue not, that abſolutly Without reſpecte had to any perſons he geaueth himſelf truely in his Sacramēts, but that he geueth him ſelf truly ād preſently only to the faithful receauer of hī.

The Lawe of God is perfite, and requireth of vs ful obedience: Ergo we are able by no meanes, to fulfill that Lawe in this worldely life. Apol.

The Anſwer is eaſie. For the holy doctours doe note two kindes of perfections. The one of the Waie, in Which We Walke: The other of the Countrie, to Confut. Auguſt. de pecca. meritis

Which

etremiſſ. lib. 2, c 13.

Which We goe. The one of this life, the o-ther of the life to come. The one cõſiſting in deniyng cõſent vnto cõcupiſcẽces, notwithſtanding We feele manie of them; the other conſiſting in a perfite peace of body and ſoule, Without any motion to euill. To fulfil the lawe ſo, that no motion of euill come to our thoughtes, it is for an other Worlde: but not to obey the Concupiſcencies, that is ſuch a perfection, as many in this life doe come vnto. and that is a fulfilling of the lawe of God, in reſpect of our pilgrimage.

Apolog

Paul ſharply rebuked Peter: Barnabas departed from Paul, &c. Old Catholike Fathers ſtriued one againſt an other. Ergo we ſhould not be ſo greatly noted for diſſenſions which are foũd amõg vs.

Confut. 239.

The Apoſtles and holy Fathers haue ſo ſtriued, that they kept vnitie of faith and religion. And they Were not ſo ſet, that they Would liue and dye in the quarel. But your Strifes are in principal maters of Religiõ, ãd you be ſo obſtinat eche of

of you in his opinion: that no Authoritie ſhal make yow geue ouer and yelde: Which is not ſo, emonge the Catholikes, Whereas al are obedient vnto one head.

Iuſtine the Martyr is witnes, that al Chriſtians were called, ἄθεοι, Godleſſe. Ergo this ought not to trouble vs, that they cal vs wicked and vngodly men. Apolog.

The cauſe is not like. For if infidels ſpeake euil of vs, it is no mater, becauſe they are not our Ordinaries or Iudges. But whē the Catholiks, frō whō ye receued the faith, and without whom ye cannot be ſure of the Articles of your faith, whē theſe that haue bē ād ſhuld be your Fathers and Rulers doe condemne your deedes: it ſhould be a very ſimple cōfort vnto yow, that Infidels of olde tyme did ſpeake againſt Chriſtians. Of the ſame kind of argument it is, Where you ſay. Confutation. 151.

Haman accuſed the Iewes as a people that vſed certaine new lawes. The Athenias ſaid to S. Paul: may we know what new doctrine this is? Celſus writing of purpoſe againſt Chriſt: what, ſaith Fol. 228.

he,

he, hath God after so many ages now at last & so late bethought him selfe? Eusebius writeth, that Christiã religion was called new and straunge: Ergo they be wicked men, spiteful against the religiõ of God, which cal vs new fangled.

These arguments are naught. For the testimonie of Infidels against Christians is nothing worth: but the Sentence olde Catholikes vpon newfangled Protestantes, hath much authority in it.

Apolog. Paul the Apostle found faults & falles euẽ in ẏ ꝓme & chief of ẏ Gospel: so that he was cõpelled to write sharply to the Galathians & Corinthians. Ergo the Church may faile and goe amisse.

Confut. 200. *I answer: faults may be cõmitted, either in life, either in faith. Againe particular churches may erre both in life and faith. The Church of Rome may erre in life, but neuer in faith: because the whole church then shuld be deceiued, as which is boũd to obey the chief pastor, like as he is prĩcipally boũd to feed and instruct it. But this is impossible, the ꝓmises of God stãding, ãd the presẽce of the Holyghost assistĩg it.*

Mat. 16. Ioa. 14.

Ergo

Ergo though S. Paul foũd errors in particular Churches, this cã not ĩport, that the whol Church may be deceued, or that One Church of Rome, vpõ the safty and trust of which the helth of the whole depẽdeth.

Pighius findeth fault w̃ many abuses brought in, euẽ into ỹ very Masse: Gerſõ cõplaineth of a nũbre of most fond ceremonies: Ergo the Church may erre. Apolog.

You might wel say: Ergo a particular Church may erre in a ceremony or suche like thing about the Masse it self. But this is nothing to the purpose, to proue, that the whole Church may erre, or that the chief Church of al, which is in Rome, may err in faith. Now as Pighius foũd fault with abuses: so haue the Heades of the Churches geuẽ charge, that thei ſhuld be amended. As in the very laſt Coũcel at Trẽt. By which you may perceiue, that although fauts be foũd in the church, yet ar they not alowed generally of the Church. Confut. 206. Sess. 6.

Bernard was no heretike, he had not forſaken ỹ Catholike Church: yet neuertheleſſe he did not let to cal the Biſhops Apolog.

that

that then were deceiuers, begylers an
Pilats. Ergo the Church may erre.

Confutation. .209. *As he letted not to cal ſom deceuers, etc*

Bernard. de conſideratiõe. *ſo he teſtifieth for other, that they Wer*
good and faithful Officers in the Church
As Martianus the Cardinal and Gaufrid
Carnotenſis, both of them, Legates o
the Pope, the one into Dacia, and the
other into Aquitania. He prayſeth alſo
Eugenius the Pope, excedingly, and yet
Without flaterie. Whereby it is eaſy to
perceaue, that all Were not like them,
Whome he reproueth. And therefore
the Whole Churche Was not deceiued,
though ſome Were Pilates, and not Pre-
lates. An other anſwer is, that this Ob-
iection doth not proue errour in faith (of
Which the queſtion is) but of maners,
Which God amend, and Which hurt not
the good men, no more than the chaffe
and ſtrawe doth the pure corne.

Apologi. The Grekes haue neyther priuate Maſſe, nor mangled Sacramentes, nor purgatories, nor pardons. Ergo they holde

holde a still numbre of those thinges, which they receiued from the Apostles. Confut. 267.

First the antecedent is starke false. Then concerning the Argument, it is not only false, but foolishe also. For it concludeth an Affirmatiue of one kind, of a plaine and pure Negatiue of an other, as if a man would say. The Church of Englande hath neither Crosses in their churches, neither order of Monastical life in their Religion, neither Latine tongue, lightes or ornamẽts in their Seruice: Ergo it holdeth stil a nũber of those things, which it receiued of S. Austin the Monk. Apolog.

It is madnes to think, ỹ the Holygost taketh his flight frõ a generall Coũcel to run to Rome: Ergo ỹ Pope may erre. Confut. 281.

It is madnes in dede so to think. And wher then had you the wit to imagin it? For what place cã you apoint to a Spirit, and especially what boundes vnto God? Beware of it, least whiles ye seke so gredily to flout your aduersary, ye blaspheme in your foule termes and Ironies, the holy Ghost our Creatour.

Apolo. Item, what needed so many Bishops, with so greate charges, & so far iourneis haue assembled theyr conuocation at Trident: if the Bishop of Rome must determine al maters: Ergo he may erre.

Confut. 281. *If you had bene so obedient, or if other were so wise as they should be, Generall Councels should not neede. But because the world is now come to that Infirmity ãd curiositie, that maters must be defended against al obiections of heretikes, and brought againe vnto examination, after they haue ben already determined and beleued: therefore hath the charitie and wisedom of the Pope stoode to the charges of calling a generall Councell, which facte of his doth not proue, that he may erre (which the holy Ghost wil not suffer for his presence sake in the Church) but that he doth so reasonably and discreetly order those maters that shal concerne our Faith, that he wil not erre as much as mans wit can prouide: but haue also the Aduise, Consent and Iudgement of other, which are of most authoritie and*

lerning

lerning in the Church of Christ.

Let the Bishope of Rome alone, be aboue al Councells: Ergo one parte is greater than the whole. Apol.

No Syr, not parte greater than the whole, but partes shall be greater than parte, and one member worthier than an other. The bodie and heade togeather, make the whole: and take away the head ye take away a parte of the whole. Ye can not therfore make a diuisiõ of the church into the whole and the heade: but into the head, and the reast of the partes of the whole. And then it is no absurditie at all, that the heade should be greater in price and honor, than al the other members beside. Confut. 284

Athanasius denied to come to ỹ counsell at Cesarea: Apolog.

Athanasius went away from the Coũcell at Syrmium:

Jhõ Chrysostom kept himself at home, although the Emperour commaunded him to come to the Arrians Councel:

Maximus and Paphnutius departed from the Councell at Palestine:

The Bishops of the East would not come to the Councel of Heretiks named Patropassians.

Paulinus and many others moe refused to come to the Coũcell at Milane:

Ergo we are not to be blamed for not comming to the Councel at Trent.

Confut. 293.

You mutiply examples al in vaine, ãd there is no proportion at al, betwene the holy Fathers constancy, and your disobediẽce. For they refused to be at the commaundent of heretikes and their Fauourers, but you contempne the lawfull Authority of Catholike Bishops. If ye could truly say it, that the Fathers gathered of late at Trent, were Arriãs, Patropassiãs, or heretikes of any sort: then might you laufully vse the examples of Athanasius, Chrysostome, Maximus, Paphnutius, and other. But for asmuch as it is impossible, that they could be heretikes, which held no strainge and singular opiniõs, contrary to the Catholike, cõmon, and receiued faith in the whole world: you haue no excuse left for your pride ãd disobediẽce.

That

That Cathalike Bishopes haue refused to come to the conspiracies of heretikes, ye neuer neede to haue proued it. But if ye can shew by any example, that euer any good man yet, did refuse to come to a Coũcel lawfully called by the Pope: then may that example make for you: but there is none suche to be founde.

None of vs can be suffered to sit in ỹ Councell. Apolog. a. 1.

The Popes Legats, Patriarchs, Archebishopes, Bishopes and Abbates do conspire togeather, sit alone by them selues, and haue power alone to gene theyr consente: 2.

And they wil haue al theyr opinions to be iudged at the will and pleasure of the Pope: 3.

Princes and Embassadoures are but vsed as mocking stockes: Ergo lette not the wise and good marualle, if we haue chosẽ rather to sit at home, then to iourney to the Conucel. 4.

The Apostles neuer made such argumentes. And you if ye had in dede the holy ghost, and if ye were chosen vesselles, Confut. 294

to cary the name of God abrode: ye woulde neuer so childishely either without cause feare, or if ye had a iust cause, complaine and whine, that you shal not sit, when you come to the general Councel, or that then ye shal haue a number of Bishopes and Abbates against you, or that al shall be referred to the Pope, or that they will mocke you, if ye goe thither.

For none of all these thinges should haue letted you from telling your opinion: and for the rest you should haue referred al to the will of God, what successe your words should haue had. But either ye be so prowde, that except you maie be of the chiefest, you wil not come into the presence of reuerẽd and lerned Fathers: or ye be so fainteharted, that except the Prince be on your syde, ye dare non trust the warrant of a safeconduct.

Apolog. A Christian Prince hath the charge of both tables committed vnto him: Ergo not only temporal maters, but Ecclesiastical also pertaine to his office.

He

He hath the Charge of both tables so far foorth, that he muſt defend the externall geauing of due honour vnto God, and outwarde exhibiting of charitie towards our neighbour. But to offer vp Sacrifice, to miniſter Sacramentes, or to iudge of Murder, Adultery, Theft, or any thing that is cõmitted only in hart, hath he any power? Euery man ſeeth, that Worldly Princes meddle not With ſuche maters. And therefore theyr charge is baſer and narower, thã the charge of Biſhopes and Prieſtes: Whom God hath appointed to be his Officers in the inward Courte of Conſcience. Confut. ,303.

The prophets of God cõmaunded the Kinges to breake doune altars of Idols, and to write out the books of ye Law, for them ſelues: Ergo Eccleſiaſtical maters perteine to the iuriſdiction of Kinges. Apolog.

You ſee, then that the Princes are not Supreme, but that betwene them and God, the Prophete is the greater Officer. For the Prophets cõmañd: the prĩces obey. The Prophets geaue charge: the princes Confut. 303.

doe execute it . The prophetes declare what an Idol is , the Princes destroie it according to the prophetes instruction.

Apolog. Moyses a Ciuile Magistrate recieued from God , and delyuered to the people al the order for religion and sacrifices, and gaue Aaron a sore rebuke for making the golden calfe: Ergo ecclesiastical matters perteyne to the office of princes.

Confut. 05. *This example agreeth not , because Moyses was not a Ciuile magistrate only, but also a priest. And he was made also by God the supreme gouernour and captaine ouer al the number of the children of Israel, were they temporal or Spiritual persons, in figure of Christ. If ye can shew that our Sauiour left any such power vnto any king in the world , and that his Apostles were not immediatly next vnto hī, the chiefe gouernors of his church: then shal that temporal King haue the power whach ye labour to geaue him.*

Apolog. Iosue receyued commaundementes towchinge Religion and the seruice of God , Ergo Ecclesiasticall maters perteyne

teyne to theyr Iurisdiction.

Here receyued commaundement, to me- Confut. 305.
ditate in the boke of the law, which God had geauen by Moyses, and to keepe it. But this was so far of from a Supremacy in maters Ecclesiasticall, that it is ex-
pressly sayd in the boke of Numeri, that Cap. 17.
Eleazar the prieste should aske councell of God if any thing were to be done for Iosue, and that Iosue should goe furth and come in at the word of Eleazar.

And this one answer serueth all the Examples which ye bring in of King Dauid, Salomon, Ezechias, Iosaphat, Iosias, Ioas, Iehu. By which ye wold proue, that they had iurisdiction in maters Ecclesiastical. For they dyd nomore then, than Christian princes doe now, euen those princes that are obediēt to the See of Rome. For they buyld Churches, and finde Singingmen and Prieستes to keepe dayly seruyce, they geaue Bishoprikes, they put Bishoppes byside theyr offices

(as

(as Queene Marie did put Crãmer and Ridly) ãd twẽty thĩgs moe they do about maters of religiõ, not as Supreme Gouernours, but as deuout and faithfull Princes, being glad to doe for the Churche, Whatsoeuer the Spiritual heades thereof, shal moue them vnto, and being ready to defend the faith of the Churche, as they shall learne it of their Bishops.

It remaineth then, that you shew, not that the kinges in the olde lawe did set furth the Seruice of God, displace Priests, commaũded the temple to be clensed, destroyed Idols &c: but that they did these thĩgs by their absolute power, without askĩg aduise, leue or instructiõ of the priests.

Apolog. Constantine called the Councell at Nice: Theodosius the Councel at Constantinople: Theodosius the second the Coũcel at Ephesus: Martian the Councel at Chalcedõ: Ergo Ecclesiastical maters perteine to the Office of Princes.

Confut. .308. *They called these Councels, not by vertue of their supreme autority, but by the asset of the B. of Rome. And so Princes*

haue

haue to do with the maters of the Churche, at the ſecond hand only.

The Emperour Conſtãtine gaue in ẏ Coũcel of Nice his aduiſe to ẏ Biſhops, how it was beſt to trie out ẏ mater by ẏ Apoſtles & Prophets writings: Ergo he bare a great ſtroke with his Authority in their conſultation. Apolog. Confut. .313.

As great ſtroke as he bare, he ſtrake not the head of the Church frõ the body, nor made himſelf Supreme. But that ye may vnderſtãd, how litle he toke vpõ hĩ, he came in laſt into the Councel with a ſmal cõpany, and ſate not doune before he had deſired the Biſhops to permit it. and then alſo he ſate but in a low chaire. As for geuing of aduiſe, how things were beſt to be done, it is lauful for the leaſt Frier, Abbate or Doctor in a Councel, to do the like: and yet euery Frier that ſpeaketh in a general Coũcel, is not ſupreme head of the Church: nor of the vocation and Authoritie, to define or geaue ſentence on any Canon. Euſebius in vita Conſtant. lib.3. Theodor. lib.1.c.7.

In

In the third Councel at Constantinople, Constãtine a Ciuile Magistrate did not only sitte among the Bishoppes, but did also subscribe with them.

Apolog. In the Councel called Arausicanum, the Princes Embassadours gaue their consent, and put to their handes: Ergo ecclesiastical matters pertein to Princes.

Confut. 316. *So likewise to subscribe vnto the Decrees of a Councel, and to geue their cõsent vnto matters there determined, it is and may be permitted vnto meane layemen: but to define, determine, decree and geue Authority vnto a Canon, it is neither for Embassadours, nor Ciuile Magistrates, nor Emperours of the whole world, but for Bishops only, whom God hath apointed to gouerne his Church.*

Apolog Gods grace is promised to a good mind, & to one that fereeth him. Ergo not to the Sees and Successours.

Confut. 334. *This would folow, if God vsed to geue but one kinde of Grace, such as maketh the receauer good. But now there is a Grace of faith, hope and charitie, and it*

is not an euil minde, that hath it. There is the grace of preaching, working of miracles, healing of diſeaſes &c. and he may be euill that hath it. To be a Kinge, it is by the grace of God, and that grace continued vntil a certaine time in the Seed and Succeſſion of Dauid: yet were not all they of a good mynde that were kinges of Iuda. By which it appeareth, that your Argument is falſe, and that the grace of Authoritie and continuance, is geauen not only vnto the good, but the euill that folow in the race and ſucceſſion.

Apol.

Peter when he was at Rome, neuer taught the Goſpell, neuer fed the flocke. &c. ſate him doune onely in his caſtle in S. Jhon Laterane, and poynted out with his fynger the ſpaces of Purgatorie, gaue orders to ſay priuate Maſſes, &c. conſecrated wyth hys holie breath oyle, wax, wolle, belles &c. mainteyned warres, ſet Princes togeather at variance &c. Ergo Peter did all thinges like vnto the Pope.

Confut. 335.

Of whoſe deuiſing is this Argument? Vndoub-

Vndoubtedly no Catholike hath the wit to make it. Do the Protestãts then speake al this of S. Peter, in sad erneſt? I thinke not ſo euill of them, although they can be ſometimes deſperat. How then? Doe they ſpeake it but in ſport, and dalie only with theyr Aduerſaries? The cauſe is to great to vſe in ſo large wiſe, ſuch mockery. Set him vpon the Stage with a furd cap and a motly cote, he wil plaie the vice without a vizarde, and make gaie ſporte to the cumpanie.

Apolog. Men ſay, that one Cobilon a Lacedemonian, when he was ſent Embaſſador to treate of a league, & found by chaunce, them of the Courte playing at dice, he returned ſtraytewayes home againe, leauing his meſſage vndone. For he ſayd, it ſhould be a greate reproche to his Common wealth, to make a league with dycers: Ergo it ſhould be a greate blot to our name, to returne to the Pope.

Confutation. 337. *Cabilõ might be parchaunce a wiſemã in his own generation: but in theſe daies, he ſhould not be much better, than an impatient*

impatient or Solemne Fole. For to play at dice it is not abſolutely and in all tymes, places and perſons, euil. And to let that vndone vpon priuate cõceipt and iudgemẽt, which is put vpõ any mã, by cõmon cõſent ãd authoritie, it is not in moſt caſes alowable. But ſuch now is the pfection of the new Goſpellers, they will not be at any league with dycers or euill lyuers, ãd in theyr cõgregatiõs ãd fraternities ther is (I trow) no blot of infamy to be feared. With what countenance then loke they, whẽ they come into the Courtes of Princes or noblemen? Do they ſin dno dycing there, and no euil lyuing? I haue ſo good opinion of theſe mens holines, that if the Pope with al his Cardinalles would take themſelues to wyues (ſo to cal harlotes) ãd in other things doe accordingly to the forme of the new Goſpel, he ſhould not only haue a league made with him, but alſo be mainteined in his ſupremacy which he hath in Chriſtendome. And the Cobilon that ſhould be ſent Embaſſadour for the

purpoſe

purpoſe wold neuer returne again, le
uinge his meſſage vndon, though th
plaied at dice neuer ſo much.

Apolog. The Popes would needes make
the realme tri utary to them: Ergo w
moſt iuſtly haue forſaken them.

Confut. 349. *It is not for Diuines to alleage an*
ſuch temporal cauſe, of mony mater, fo
their defence in departīg frō the churc
For ſeeing that the Popes Authority ci
meth frō God, what diſcharge of my du
tie is that to me, if he do more, than h
ſhuld by right and Conſcience? Do no
temporal princes ſomtimes oppreſſe thei
Subiectes, and yet continew in thei
place and authority aboue their ſubiects:
Your Argument therefore and fact is
naught. And if the argument were true,
yet haue you no occaſion to depart from
the See of Rome: vnto which in Quene
Maries time you were reconciled, con-
ſidering that no tribute was required of
you, no not ſo much as the reſtitution of
the Abbey landes.

The

The Second Chapter, conteining certaine Absurdities of the English Apologie.

They be not mad at this day, so many free cities, so many Kings, so many Princes which haue fallē away from the seate of Rome, and haue rather ioyned themselues to the Gospell of Christ. Apolog.

HOW *thinke you then, by cōmon reason? May any Protestant say, that AL free Cities, AL Kinges, AL Princes, and AL Christen men and womē, frō the higheſt to the loweſt, were mad in theſe laſt ix. hundred yeares (in which yow diſdaine, and yet confeſſe, the Pope to haue ben obeied of all Chriſtendome) and himſelfe in ſo ſaying be nothing madde? Or can you reproue your Aduerſaries, if they be ſo vnmannerly and haſty in their termes, as to call yours ſo many free Cities &c. madde, where your ſelues iudge that all your Forefathers, for hundred of yeares together,* Confut. .16.

purpose wold neuer returne again, le
uinge his message vndon, though th
plaied at dice neuer so much.

Apolog. **The Popes would needes make a**
the realme tributary to them: Ergo w
most iustly haue forsaken them.

Confut. 349. *It is not for Diuines to alleage an*
such temporal cause, of mony mater, fo
their defence in departīg frō the church
For seeing that the Popes Authority cō
meth frō God, what discharge of my du
tie is that to me, if he do more, than h
should by right and Conscience? Do no
temporal princes somtimes oppresse thei
Subiectes, and yet continew in thei
place and authority aboue their subiects:
Your Argument therefore and fact is
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the See of Rome: vnto which in Quene
Maries time you were reconciled, con-
sidering that no tribute was required of
you, no not so much as the restitution of
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haue bene madde, When they all folowe
With one conſent Papiſtrie.

Apolog. If it were a ſynne in the Heluetians, to deliuer their own countrie from foren gouernment, ſpecially whē they were ſo proudly and tyrannouſly oppreſſed: yet to burthen vs with other mens faultes, or them with the faultes of theire forefathers, it is againſt all right and reaſon.

Confut. 177. *Why then do you obiect againſt the Catholiques the euill liues and deedes of Popes, Cardinalles, Monkes, Friers, Prieſtes, Which may be founde in anie ſorte or condition of men, after ſome continuance of tyme and age? And Why tel you, abiding in Englande, tales vppon Italy, Spayne, or other countries, of Aloiſios, Caſios, Diaſios, and others, to burthen thereby the knowen and auncient Church?*

Apolog. In tymes paſt, where the firſt Chriſtians our forefathers in making their prayers to God, did tourne them ſelues towardes the Eaſte, there were that ſayed they worſhipped the Sunne, and reckened it as God.

And

And you, to proue your ſelues the ſweete Sonnes, and exacte folowers of Antiquitie, haue altered the olde maner and cuſtom of the Catholike Church by charginge your Miniſters, to praye towardes the ſowth, and that in the chiefeſt tyme and place of all your deuotion and Religion. If you knew whether to turne your ſelues, after the putting awaye of the olde faith and ceremonies thereof, why choſe you the ſouth rather than the Eaſt? And why remembred ye not the firſt Chriſtians vſage? Except (notwithſtanding the remembrance of it) you regarded not what they had don and practiſed. How abſurdly then cal you them the firſt Chriſtians and your forefathers, whom ye diſdain, or be aſhamed to folow in the maner of their praying? Confut. .191.

That old Father Auguſtine denyeth it to be leefull for a monke to ſpende his tyme ſlouthfully, and vnder pretenſed holineſſe to liue all vpon others. And who ſo thus liueth, an olde father Apollonius likeneth him to a theefe. Apolog.

Confut. 239.

See the pity which theſe men take of the old Fathers, becauſe their ſayinges are not regarded: and ſee the pityful abſurdity in which themſelues are taken, whiles they would ſeeme to alowe the old Fathers. S. Auguſtine liketh not the idlenes of Monkes: but ydlenes put away, did he not alow the order of them? His booke is De opere Monachorum, *of the labour of Monkes, prouing that none of them muſt ſo thinke hym ſelfe addicted to the ſeruice of God, in praying, reading, or in ſpirituall exerciſes, that he ſhould not ſette his handes to corporal labour. And he maketh it not a caſe of neceſsitie, that euerie Monke muſt labour: but he impugneth theyr ſayinges, which made a neceſsitie of it, not to labour with the bodie for theyr lyuing, but to ſerue God and man by the labour of mynd only, as in praying, preaching, and ſuch like.*

Nowe therefore, if S. Auguſtine would haue had the very Order it ſelfe

and

and profeſsion of Monkes deſtroyed, he ſhould haue made ſhort and ſaied, not that ſuch monks as wold hold the opiniõ, that they ſhould not labour bodily, ought to be ſette therevnto: but ſimplie and plainly he would haue concluded, that all Munkerie ſhould be taken away. And then, how could he make a whole Booke, De opere Monachorum *of the labour of Monkes, except he would find ſome what where nothing is, and build a houſe without labourers?*

But you, whom the idlenes of Monkes offendeth, and the neglecting of the old Fathers orders: ſhew to vs, I pray you, your refourmed Monaſteries. And if your factes haue declared before, and yet hytherto your rayling tongues can teſtifie, that ye hate the verie Order and Rule of Monkes, nor would abide a laborioufe and a vertuous Monke in your companie, how vnſenſiblie doe you confeſſe the olde Fathers to haue ſpoken againſte idle Monkes, (whereby they

Let Heretikes ſhevv their monaſteries.

signifie no abhomination to be in the Order it selfe) your selues allwayes so mockingly and spitefully handeling, not distinctly idle Monkes, but (without all addition) Monkes? As maye appeare by Iohn Foxes no litle booke of Actes and Monumẽts (to name one for all) and by your great muse in the next sentence folowing these Words of Which I speake, where, you wote not whether to name them droues, or heardes of Monks, *as though no other title might be geuen vnto them, besides that Which is proper for brute beastes.*

Concerning the old Father Apollonius, if idle Monkes be theeues, What call you them Which doe robb and spoile, not only the idle, but the laborious and holy Monkes? And robbe them, not of their house, land, and goodes only, but of their fame and estimation: and robbe againe, not only the Monkes, but the iust and true owners of such goodes as Were bestowed vpon Monasteries.

But put the caſe, al Monks had bene theeues. He that robbeth a theefe, is he not him ſelfe a theefe? And if by ſtelth a true mans landes be taken from him, ſhould it not returne in conſcience vnto him againe, if truth and Iuſtice were ſought for, and not gaine or priuate luſt? How well therefore your Procedinges agree with truth and honeſtie, lette it be iudged by the ſpoyle of Monkes and Monaſteries. Apolog.

The old Councell at Carthage commaunded nothing to be readde in Chriſtbys Congregation, but the Canonicall Scriptures. Conf. 243

The Homilies which you apoint to be read in your Congregatiõ, be they, thinke you, Canonical Scriptures? Truely for ſo much as they are not, you muſte eyther leaue them vnreadẽ in the Congregatiõ, or confeſſe, that ye haue myſtaken thys oulde Councell at Carthage. And in the meane while ye haue done very fonde-

lye to complaine of transgresſinge that commaundement, Which your ſelues doe not keepe.

Apolog. As for theyr religion if it be of ſo longe continuãce as they would haue mẽ wene it is, why doe they neuer proue it ſo by the examples of the Primitiue Church, and by the Fathers and Councelles of olde tymes?

Conf.231. *This is not reſonably required of you. For Whereas you Without bluſhing, dare confeſſe, that your Goſpell began to ſpring about fifty yeares ſence, and Whereas vnto vs, you graunt nyne hundred yeares, in Whiche our religion hath continued: if nothing more could be alleged for vs, yet againſt you, this alone Were a ſufficient argument: And no man ſhould be ſo haſtie vpon vs, as out of hand to require of vs teſtimonies out of the Primitiue Churche, to Whome We make it euident by the practiſe of nine hundred yeares, and that by confeſſion of our aduerſaries, that We be no vpſtartes nor ſtarters.*

But

But nowe, Whereas the late printed bookes of Catholickes (vnto Whiche you make no greate ſpeede to anſwer) doe ſhew the Primitiue Churche and auncient Fathers to make for our Religion, and you, on the contrary ſide, haue neuer proued yet your new Ghoſpel by any olde Example, Father or Councell: ye are in one ſentence to be twiſe noted of abſurditie, either requiring of vs proufes for our Antiquitie, your ſelues ſo conuicted in your owne conſciences, to be of fewer yeres than the Papiſtes are by eight hundred and odde: either thinking it meete and neceſſarie that Whoſoeuer ſaieth his religion to be moſte Apoſtolike and auncient, ſhould proue it immediatly, your ſelues not remẽbring to declare ſo much in your owne cauſe al this While.

We in Bods cauſe delire to ſtande to Bods only iudgement. Apolog.

By the cauſe of God *you vnderſtand,* Confut.
I thinke, the due Worſhipping of God, 272.
in true Religion. But What meane you,

by

by God his only iudgement ? *Would* *refer the whole mater to him only, th* *his wil ſhould come vnto you, neither* *the meanes of Angelles, nor men, n* *anie other whatſoeuer creature?*

And when would ye looke to ha *ſo muche performed vnto you? In th* *world, or in the life to come? If in th* *world: remember what was ſayd to Mo*
Exo. 33. *ſes deſiring to ſee God his face:* No ma ſhal liue, and ſee me. *And conſider, th* *the brightnes and incomprehenſible* *of God is ſuch, as the wekenes of mãs ſoul* *cõpaſſed yet with infirmitie, fleſh ãd mi* *ſerie, can not without ſomewhat put be* *twene, apprehend or behold immediatly*

If in the world to come: ſo might y *ſaue in dede your ſelues from burning o* *fleyng, and ye ſhould haue al the theues* *and whores in the world, moſt willing* *to ratifie that cõcluſion, of which ther i* *none to be thought ſo faithful or fearfulin* *the ſight of God, but he would ſtãd to* his only iudgemẽt *that is to come, vpon the*

hope

hope, that by ſuch a glorious proteſtatiõ he might eſcape the preſent Iudgemẽt of mẽ? And therfore meanig by your ſtãding to Gods only iudgemẽt, ſuch an hering or ꝓceiuing of Gods wil, as is wrought by his own eſſẽce ĩmediatly without any miniſtery of angel, mã, or any other creature, it is for this preſent life impoſsible to be obteined, ãd argueth a blĩd ãd foliſh mĩd to be in the wiſher: ãd referring it to the world to come, it is ſpokẽ ſo vnreaſonably, that it may quikly be takẽ vp, to ſerue al wicked ãd deſperate ꝑſons, ãd to ſaue thẽ frõ ſhame and puniſhmẽt in this world: which how abſurd it wold be ĩ the cõmõ welth (if ſuch an appellatiõ or proteſtatiõ wer alowed) euery ſimple ſoul may ꝓceiue. Yet whẽ a thefe not thĩking ꝓchãce his ſayig to be therĩ vnreaſonable, ſhal ꝓieſt, for a ſhift to ſay ſomwhat, or only to ſaue ſomwhat (as his goods, or an opiniõ of ĩnocẽcy emõg the vnwiſe ãd ignorãt) ẏ he wilſt ãd to Gods õly iudgemẽt, he vttereth a sĩple folly, or a tolerable policie: mary when a preacher

A proteſtation that vvil ſaue theues, heretikes, and al maleſa ctours if it may be admitted

preacher or prelate ſhal ſolemly prote
and take a glorie in his bolde Words, a
make his folowers conceiue a migh
Weight to be in them: that forſooth
Gods cauſe he wil ſtād only to Go
iudgement, *meaning that vntil dom*
day come, he Wil forbid al iudgement
mē vpō his doctrin, he falleth into a du
ble abſurditie, partly becauſe he putte
the trial of that Which preſently muſt
determined, vnto a time Which is ſo f
of from vs: and partely becauſe, he c
keth alſo of ſo idle and vaine a prot
ſtation.

A vaine bragg of the Proſtants, if thei take thē ſelues only, to ſtande to Gods only iudgement.

But now, if ye meane not, to inte
prete your ſtanding to God his onl
iudgement, *ſo preciſely and abſolutel*
but that his Iudgement, Whiche y
call H I S O N L Y, muſt and dot
comme to yow by ſome meanes (eithe
of Angels, or of men, or of other thinges
then doe I note vnto you, firſt your vain
and bragging ſound of Wordes, as though
you did heare almightie God his ſentenc

Whic

Whiche he geaueth vpon maters of faith and Religion, after a more familiar and truer ſorte, then the Catholikes doe (for they alſo ſtand to Gods onlie iudgemente). Vppon Whiche pointe yet being examined, ye can not but confeſſe, that you heare him not ĩmediatly, but by meanes of other thinges Whiche it pleaſeth his maieſtie to vſe, ſo that other poore men may heare him, and ſtand to his only Iudgement, *as Well as you.*

Therefore, I doe aſke nowe further, by What meanes God only *ſpeaketh vnto you? (For I truſte Without his vttering of his minde ye are not ſo Well acquainted, or ſo excellent of vnderſtanding as to knowe it) doth he vtter his Iudgementes to you, by the miniſterie of Angelles? But howe ſhall We beleue it, excepte ye proue it? And becauſe ye haue not yet craked of it, ſurely I can not yet thinke it.*

God ſpeaketh not to the heretikes by the miniſtery of Angels;

Wel, can you declare that he hath ſhewed his Wil vnto you, by the meanes and mouthes

Nor by meanes of men.

mouthes of men? If ye dare ſaie ſo, nam
the perſons, that they may be conſidere
And further inſtruct vs, how ye did per
ceaue thoſe worſhipful felowes to ſpeak
vnto you, God his only iudgementes
and not theyr owne fantaſies?

Not by means of dreames.

But you haue an other way perchaũc
to come to the vnderſtãding of Gods plea
ſure. What is that? Conſiſteth it in drea-
mes, imaginations, mouings of your ſprite
within you, and other ſuch prety means?
Nay ſurelie, ye be not ſo dreamiſh, as to
crake of theſe thinges, which are readie
to depart as lightly as they came, and re-
turne backe againe as quickely as they
went away.

Not by meanes of reuela tions.

Or doth it conſiſt in true viſions and
reuelations? That is much. Yet they alſo
ſhuld be referred to the iudgemẽt of the
Rulers in Chriſts Church, before ful cre-
dite might be geauẽ vnto them, becauſe
there may be iuſt feare of illuſions.

The caſe therfore being ſo harde with
you (as we take it) name that meane,

which

which reioyseth your harte so much, by which, aboue the rate of other poore soules, you vnderstand the Iudgement of God, and stand to it, only.

The Scripture forsooth you wil runne vnto, and there loe God him selfe speaketh vnto you. But how? Immediatlie by him selfe, or by meanes of inferiour things? If immediatly: why goe ye then to the Scripture, which is needlesse in that kind of immediate talke? But if he speake to you, and you heare him, by meanes of these visible characters and letters of Scripture, of which visible letters, wordes and sentences be made, and in which words intelligible senses are concluded, and if this be all, that so stoutly ye crake of, that ye stād vnto Gods only iudgemēt, *it hath a shew of a great mater, and in deede it is of no valew, and it maketh the reader beleue, that you are wiser then other in your procedings: yet whosoeuer wil cōsider them earnestlie, shal perceaue that your crakes are most vnreasonable.*

Ergo by the meanes of the Characters and letters of the scripture. and then the crake is very absurde.

For

For in the meanes, Which Almighty God vſeth in vttering his bleſſed Will vnto our groſſe vnderſtandings and ſenſible natures, there be diuers degrees, and not all of like dignitie or Worthines. As When he declared his minde to the Fathers in the old lawe, by ſending of Angels in forme of men, and When he ſent afterwardes his only begotten Sonne in the truth of our nature, And When this bleſſed Sonne of his declared What he Was by ſundry miracles, and further, choſe certaine ſimple men and vnlerned to ſend them into the World to conquer al the pride and knouledge of the World, and to be ſhort, When theſe Apoſtles of Chriſt, ſent vnto diuers places the Will of God conteined in their epiſtles or Goſpell: In all theſe degrees, the loweſt and baſeſt meane to deriue by it vnto vs the Will of God, is by Scripture and letters.

To vnderſtand the vvil of God bi meanes of vvriting is one of the baſeſt.

You therfore Which by your ſtāding to Gods only iudgemēt, *doe meane his iudgement vttered by meanes, and not imme-*

immediatly by himselfe, you also which doe signifie thereby, that you folow a better and more excellēt way, than other do: you (I saie) being proued to take the wil of God vttered in scripture and writing, for that most excellent waie (which by all reason, is a more vnperfite and base meane, thā the appearing of Angels, preaching of men, or working of miracles) what do you els, but crake of that as the chiefest which hath his better, and refer your self to that as principal, whiche requireth other thinges to goe before it. If you wil heare more certainly and principally that which God commaundeth, ye must go not to the scriptures immediatly: but to them that shall tell you what the Scripture is, and reade it after a Catholike tune, vnto you.

The Pope is appeached by vs of hatnous and foule enormities, and hath not yet put in his answere. Apol.

In what court? before what iudges? What yere of our Lord? for what foul enormity? Confut. 218.

Your ſelues may be wel enough Phariſeis. But wher are your ſcribes, your ſumners, your apparitors, for this mater? Is not this an exceding abſurd folie, to appeach (which importeth an order and forme of law by you obſerued) him with whō you haue nothing to doe? And to complaine that he putteth not in his anſwer, whom you can not appeach? And which if he would, knoweth not where anie conſiſtorie of yours is to anſwer you in it? Your ſelues would not appere, being ſummoned to the late general Councel, where out of al Chriſtēdome there were your betters, both for ſpiritual and tēporal gouermēt, and therefore ye would not because they haue (as you muſt now thinke) nothing to do with you: and now your worſhipful wiſedomes haue appeached the Pope, as though you had iuriſdiction ouer him.

Beſides this, if the Popes enormities of which you ſpeake cōcerne the priuate life and maners of the Pope, may an Engliſh magiſtrate, whatſoeuer he be, re-

quire

quire by law and conſcience that cauſe to be brought before him? On the other ſide if ye haue appeached, not Pius Quintus now Pope (a moſt holie and innocent Father) nor anie of his late predeceſſours, in this reſpecte as they were priuate men, but as heades of the church, then haue ye called into iudgemẽt al Chriſtiãs which obey them, as acceſſories to their enormities. And ſo beſides the Pope, Cardinals, Archbiſhops, Biſhops, Prieſts and others of the clergy, either ye haue or by as good law you may appeach the King of Spaine, Fraunce, Scotland &c. with al the princes, Dukes, and States of Chriſtendome. and yet not accuſe them for feare but beſhrew thẽ (for your office ſake) that they do not put in theyr ãſwer. Such iudges as you be, ſuch a king was capitaine Kete, or if that ſimilitude be not fit, you be like to the madde frontike prince, of whom it is readen, that he tooke care and ioye ouer al the ſhippes of ſtrangers which paſſed in great numbre doune by his palace, ha-

uing in deede (poore kinge) verie fewe good vesselles of his owne to crake of.

Trulie, whether the Pope will put in his answer, or whether he hath receiued your Iudgement, I wil not striue vpon it, but, for desire to see the ende of your processe against him, ye should haue don exceading wel (me thinketh) to send your Officers, some to Rome, there to watche when the Pope with al his Cardinalles sitteth in the Consistorie: other some to the Emperour, whereseuer he be in Campe or in Courte, and when eche of them is occupied about maters of the Churche and the Empire, sodaynlie let your Officers come and arrest (I can not tel yet in whose name, excepte it be of the Apologie of the Church of Englande, but it is no mater for the name) let your Officers doe as you commaunde them, and lette them firste arreste the Pope and his Cardinalles, as principall, with al the Bishoppes about him: And then afterwardes the Emperour as accessorie,

with

With all his Dukes and nobles, and bring them closely to London before hygh commissioners, and vntil they wil be ruled, and put in theyr answer, set them faste, here and there, through all the gates and prisons in London. For either you haue no law, or possibilitie, to appeach the Pope, or els surely ye may by these meanes constraine him to bring in his aunswer. The one is as reasonable as the other.

Although the modestie and the myldenes of the Emperour Ferdinande, be so greate, that he can beare this, because peraduenture he vnderstandeth not the Popes packing, yet ought not the Pope of his holynes to offer him that wrong, nor to claime as his own an other mans ryght. Apolog.

A lykelie mater, that the Emperour should not vnderstand the packinges, if anie be made, of the Pope, hauing a wise Councell assisting him, and the worlde round about sownding of heretiks bokes and practises, himselfe also hauing (as ye will not I thinke denie) as muche Confut. .313.

iudgement and discretion as your ministers, of whom yet euerie one maketh himselfe to know much of the Popes packing, and goeth with his fardell about him, and (like a spiritual pedler) setteth foorth his smal wares in open pulpittes, and emong all other pointes, vttereth those of the Popes behauiour, as most gay geare for the brothers and sisters.

Note besides this, howe artificiallie they praise the Emperour for his modesty and mildnes: because (say they) peraduenture he vnderstãdeth not the Popes packing. *Thinke ye then, that if without peraduenture he vnderstande it not, that the bearing thereof doth proue a mildnes to be in him? So may ye praise a deafe man for his meekenesse, when that not hearing the euil wordes that are spoken against him, he is neuer moued or troubled with them.*

Apolog. If so be they whom God hath placed in greatest dignitie, did see and perceaue these mens practises, how Christes commaunds

maundementes be despised by them &c. no doubt they would neuer so quietlie suffer them selues, neither to be disdayned after such a proude sorte, nor so dispitefullie to be scorned and abused by them.

No doubt, but if you for your no litle wit or learning, were worthie to be in any great dignitie: you should quicklie perceyue, that the Princes and Rulers of the World haue and do vnderstande as much of the state of Religion, as any of the Brotherhood. either because they are wise of them selues, and are set in an high place, from which they may better see what is done in the worlde, than a-ther of base degree: either because Kings and Princes haue commonly about them, either wise Coũcelers to instruct them of all things, Or Courtly Discoursers which will be ignorant of nothing, Or dissolute lyuers, which are ready to speake against the Auncient faith for loue of the late Gospels libertie and noueltie. Confut. .321.

Apolog. Ireneus often tymes appealed to the oldest Churches, which had bene neerest Christes tyme, and which it was hard to beleue had erred: but why at this day is not ỳ cõmon respect & consideratiõ had?

Confut. 333. *See how properly you Wil haue appeale made to the oldest Churches, Which abãdõ the Church of Rome, Which was in S. Irene⁹ time, so truly the chief, that vnto*

Lib. 3. c. 3. *it (as he saith)* al Churches must resort because of the greater pricipality, *and Which at this day is Without all question the oldest: and from Which you haue so strayed, vnto seeking of the ouldest Churches, that falling vpon a young congregation of three score yeare olde at the most, ye passe not very much vpon anye church new or olde, but onely the pure and plaine scripture.*

Apolog. For somuch as we were ascertened of Godes wil, and compted it a wickednes, to be carefull and ouercõmed about the iudgments of mortall men, we could no longer stand taking aduise with flesh and blood.

Haue

Haue ye receiued your Gospel by reuela- Confut.
tiõ, as S. Paul saith of himself that he did? .327.
Are you the Apostles of Christ neyther throughe man, neither from man? If ye will be ashamed of such arrogancie, then haue you to confesse, that ye haue learned the Ghospel of God, at the mouth of men. If ye wil stil glory in it, and neuer blush, then walke as ye are, and shew vs your Reuelation: or tell what contrary Aduertisement you haue receiued, why ye should not throughly follow their iudgementes, of whom ye receiued the Ghospel at the beginning?

John Chrysostome, although the Em- Apolog.
peroure Constantius cõmaunded him by fower sundrie letters to come to the Arrians councel: yet kept he him selfe at home still.

How is the Prince then Supreame Confut.
head? Or how doe you bring S. Chryso- 331.
stomes example for defence of your fact? For if the Kynge be chiefe Gouernour in all causes spirituall and temporall, surely

ſurely he was no good and obedient ſub-
iecte, whiche would not come at fowre
times ſending for. On the other ſide, if ye
dare reproue S. Chryſoſtome, for his not
yelding to the ſupreme powres com-
maundement, what meant you
to alleage S. Chryſoſtome in
defence of your doings,
allowing not the fact
of S. Chryſoſtom?

The third Chapiter, conteining the lies that are made in telling of Stories with Folies in crediting of vaine tales.

were al things then pure and holy in Rome, when Johane, a woman rather of perfit age thã of perfit lyfe, was Pope there, and bare her selfe as the head of the Church? And, after that foꝛ two whole yeres in that holy See, shee had played the naughtie packe, at last going in Procession aboute the Citie, in the syght of all the Cardinalles and Bishops, fell in trauaile, openly in the stretes? Apolog.

THere was neuer any such woman Pope in Rome. Anastasius, an historiographer of that time, and master of the Popes Librarie, whiche was himselfe present at the creations of Sergius 3. Leo 4. Benedictus 3. and other Popes after them, maketh no mention of any such. And yet the makers of this woman Pope, do place her, betwene Leo 4. and Benedoctus 3. Other historiographers Confut. .154.

also

also, both old and late, of the beste sorte make no accompte of her.

Then he that telleth the tale of the Pope Iohane, telleth it with such probabilitie, that he must be of smal wit and discretion, which should geaue anie credite vnto it.

For he speaketh firste by heare saie onelie.

Then he telleth, that she was an Englishe woman borne, at Magunce: and Magunce is high Doutchelande.

Further he saith, that she was brought to Athenes by a louer of hers. And therefore by likelyhood she was more than a Childe.

Nowe, what should she doe at Athenes but lerne a Gods name. And Athenes, at that time, was not for learnyng, as being altogether barbarous.

And yet she not onlie learned, but profited also in diuerse sciencies, and so profited, that none was found to be compared with her. *And yet it is*

hard

rde to ſaie, Whether Women in mens
pparell, and kepte purpoſelie for the
ſte of theyr Louers, ſhould haue the
ealthe, the Will, the Wit, the leiſure,
the grace to paſſe all other of the Vni-
erſitie. But let the tale goe forwardes.

How came ſhe to Rome, by What fa-
our, by What hope, by What louers coſte
nd fancie? Well, this is not told but as
hough, that there were no more in the
master, but that as ſone as anie fine and
excellent Scholare came to Rome, he
ſhould ſtraitewaies be apointed out to be
the next Pope: ſo the See being vacant,
this forſaied Iohane Was (no mã knoweth
how) inthronizated: and yet it is not on-
ly byſides the practiſe of the Churche of
Rome, but alſo againſt common ſenſe and
reaſon, that anie ſhould be choſen vnto
that Office, Whom they ſhould not knowe
by manie yeares experience, and by com-
mendation of Worthie perſonnes: And
alſo perceiue by the face it ſelf, to be a mã
lykelie to gouerne the Church diſcretly.

But

But now saith the tale further, be-
ing in the Popedome, she is begote
with child of her seruant. *For ye mu*
vnderstand, that her old louer was no
dead, or that either she was weary
him, or he of her, and that she kept he
self an honest woman, vntil the secon
yeare of her Popedome, at which tim
her seruant begot her with child.

It is very credible she was past child
bearing, which had a louer before she
went to Athenes, and liued there s
long (not without louers, I trow) til she
was the best scholar in the Vniuersitie.
And taried then afterwardes in Rome
til she was thought worthy to be Pope.
But the grace of the tale were lost, and
all the sport of the heretikes were mar-
red, except she had a child.

And therfor say they, not knowing
the tyme of her deliuerãce, as she wẽt
from S. Peters to Laterã, she brought
furth, and dyed. *How incredible, that a*
woman, and so honest a woman as from
her

her youth had ben an harlot, ãd so lerned that none was found to be compared with her, *should not knowe the time of her delyuerance, or not make so nigh a gheasse at it, that she would neuer venter abroade, when ieobardie might arise of betraying her selfe? How vnlikelie also, that before the mater was opened in procession, she could kepe it so close, that none of the curiouse Italian eies, could perceiue it, either that shee looked not like a man, or did not so behaue her selfe as men doe, or were not hig chainged, in bodie or countenance, from that pleight she was in eight or nine moneths before?*

But I will leaue to make further coniectures: this is certaine, the best Historiographers make no mention of any Iohane, and he whom the heretikes at this time folowe, and which is their first author in this tale, is such a one, as is altogether vnworthie of credite.

Ioannes Polonus a monke

To whose eares hath it not come, that N. Diasius a Spaniard, being purposely sent

Apolog.

sente from Rome into Germanie, dyd shamefully and diuellishly murther hys owne brother Ihon Diasius, a moste innocent and a most godly man, onely because he had embraced the Wholspell of Iesu Christe, and would not returne againe to Rome:

Confutation. 167. *How proue you, that he was purposely sent from Rome? As though the Pope or anie of the Cardinalles had so greate care, what the poore correctour Iohn Diasius the Spaniard did, in his masters shoppe in Germanie.*

How proue ye also, that Diasius his brother did murther him? *For he did not onely not murther him, but not so much as know of it, before it was done. The whole matter was brought before Iudges, Diasius was deliuered, and he that in deede committed the murther, was condemned.*

Howe vniustlie then doe you, to condemne him for a murtherer, whom hys lawfull Iudges haue absolued? Yow

wil

will, I truſt, repent, or els you will anſwere for it, when it ſhal be to late to repent.

Apolog.

who hurled vnder his table, Fraunceis Dandalus the Duke of Venice, King of Creta and Cypres, faſt bounde wyth chaynes, to feede of bones amonge the dogges?

Confut. .186.

No bodye. But tell vs now againe, who hath made fyue lyes in ſo fewe lines?

Firſt Dandalus was not hurled vnder the table, *but, he came of his owne accorde. And to moue the Pope vnto pitie, creeped vppon all fower to his table, and there layed hym ſelfe doune.*

Sabellic. Decad. 2. lib. 1.

Secondlie, he was not then Duke of Venice. (For their Dukes vſe not to be Ambaſſadours, nor to goe out of the Citie) nor Kyng of Creta, nor Cypres. For the Venetians haue no Kynges in their State.)

Thirdlie, he was not faſt bounde in chaines, ſauing that one chaine which

he put about his owne necke, and which he might haue taken of, and gone awaie at his pleaſure.

Fourthly, he was not hurled vnder the table *to feede of bones. For neither the Pope doth make any fare ſo harde, neither ſetteth he any man to diner vnder his table.*

Laſt of all, that he ſhould be hurled doune to feede amõg dogges, *I thinke that either the Pope hath none at all, eyther that he hath other places for thẽ, or that he maketh not man and beaſtes commenſales together.*

Tel me then now, who hath made ſo vile, ſo ſpitefull, ſo doggiſh and ſo many lyes within iij. or fower lines togeather?

And al this ſhal ye find in the very Hiſtory of Sabellicus, Decad. 2. lib. 1. col. 1220. And the Quotation is true, although M. Iewell in his Sermon of late, did tel it for a worthy point to be noted, that Sabellicus neuer wrate Decades, *but* Enneades. *Which if it had bene*

true,

true, the miſtaking yet of the Title of a booke was not much to be ſpoken of, as long as it is found to be true, that which is reported, as out of ſuch a booke. But thankes be to God, there is no harme done to D. Hvrding, becauſe Sabellicus hath in deede written Decades *of the Story of the Venetians, although there be extant alſo* Enneades *of other Stories which he intitleth* Rapſodia. *And M. Iewel in preſsing his Aduerſary ſo earneſtly with ſuch a trifle, and yet fayling therein alſo of his purpoſe, doth proue himſelfe to be driuen very ſore vnto his ſhiftes, and that he is much to be pytied, that he hath not like good ſucceſſe vnto his greate courage.*

Who ſet the Emperiall Croune vpon the Emperour Henrie the Sixths heade, not with hys hande, but with his foote? And with the ſame foote agayne, caſte the ſame Crowne of, ſaying withall, he had power to make Emperours, and to vnmake them againe at hys pleaſure? Apolog.

You by likelyhood can tel which aſke the queſtion? For vnto vs it is not onlie a fable, but a fooliſh one alſo, and abſurde and malicious.

Apolo. Who put in armes Henrie the Sonne againſt the Emperour his Father, Henry the fourthe: And wrought ſo, that the Father was taken priſoner of hys Sonne, and being ſhorne and ſhamefully handeled, was thruſt into a Monaſterie, where with hunger and ſorowe, he pyned away to death?

Conf.187 *The Pope did none of all theſe thinges. But the Sonne himſelfe, after a greate foile and ouerthrowe, whiche his Father had taken at the Saxons handes, ſeing him to be ſo ſtrooken with feare, that he durſt not appeare abrode, he toke vpon himſelfe the adminiſtration of the Empire, and fought afterwades againſt his owne Father, which would haue had him to ſurrender the Empire. And taking his Father priſoner, he committed hym to ſtraight cuſtodie, without anie motion of the Pope thereunto, as*

With

With Whome also he Was at Variance. Then, as touching the Shearing or thrusting him into A Monasterie, or famishing of Henrie the fourth, *lette hym that made these shamefull lyes, shewe his Authour, and defende hym selfe.*

Who, so ilfauouredlie and monstrouslie put the Emperour Frederikes necke vnder hys feete, and as thoughe that were not suffyciente, added further thys Texte out of the Psalmes: Thou shalt goe vppon the Adder and Cockatrice, and shalt tread the Lyon and Dragon vnder thy feete? Apolog.

Who this should be, your selues can not tell, Whiche are the onelie mainteiners of the tale. For sometymes ye laie it to Innocentius *the thyrde: sometymes to* Innocentius *the eyght: sometymes to* Alexander *the thyrde. And the fact being so strainge and singular, that it coulde not be but notorious, yet ye haue so litle certeintie thereof, that ye knowe not Who should haue done it.* Conf. 188

But the trueth is, no graue Writer maketh any mention of ſuch behauiour of the Pope.

Apolog. **The Emperour Theodoſius, as Socrates ſayth, did not only ſit emongs the Biſhopes, but alſo ordered the whole arguing of the cauſe.**

Confut. 314 *Here you ſpeake of* ſitting, *as though Theodoſius had then ben at ſome Generall Councel. You ſpeake alſo of* ordering *the Whole* arguing of the cauſe, *as though him ſelfe had ben a moderatour of ſome diſputation.*

Hiſt. Tri. li 9 ca. 19 *The plaine ſtorie is, Theodoſius conferred familiarly in his owne palace, With the Biſhope of Conſtantinople, howe his people might be brought to an vnitie in faith. And When the heretikes refuſed one good Way (Which Was, to be tried by the teſtimonies of Auncient Fathers) he Went an other Waie to Worke With thē: Whiche Was, that eche of them ſhould bring furthe in Writing, that Which he had to ſay for his faith. Which being don,*

the

the Emperour read ouer theyr Writings, ād reiected the Arriās, Macedoniās and Eunomians hereſies, and embraced and commended the iudgement of the Nicene Councel, touching the conſubſtantiality of God the Sonne with his Father. So that this hiſtorie ſerueth nothing to the mater of a General Councel, nor proueth, that an Emperour may ſit there, as Iudge emong the Biſhops, nor that Theodoſius did vpon his owne heade, and as Supreme Gouernour, that which Socrates here reporteth of him, but that he followed the Councel of his Biſhope Nectarius, and the former decrees of the Nicene Councel.

Iuſtinian put doun from theyr Papal Throne two Popes, Syluerius and Vigilius, notwithſtāding thei were Peters ſucceſſours, and Chriſtes Vicars. Apolog.

No, it was not Iuſtinian, but his Ladie Theodora, *which was a great maintciner of heretikes, and when women, theyr husbandes being alyue, be ſo ferue̅t* Conf. 3

in ſprite, that they muſt haue ſuch Popes as pleaſe them ſelues, no wounder if Peters Succeſſours be ſhamefullie handeled.

Apolog. **Charles the greate being Emperour held a prouincial Councel in Germanie, for putting awaye Images, contrary to the ſecond Councel at Nice.**

Confut. 327 *This is ſo falſe, that the contrarie is moſt true. For whereas the heretikes, named Imagebreakers, had holden a Coūcel at Conſtantinople, for abrogating of Images: directly againſt this impietie of theyrs, Pope Adrian and Charles the greate held an other Councell at Frankeford in Germanie. So muche it lacketh, that Charles the greate ſhould be a fauourer of Imagebreakers.*

Abbas Vrſper. Anſelm. Kyd. Pēcerus. Carion. Pantaleo

The fourth Chapiter conteinyng the lies made vpon the Auncient Fathers and other VVriters.

S. Augustin, whē he disputed against Petiliā an heretik of the side of the Donatistes: let not these words, quod he, be heard betwen vs: I say, or you say: let vs rather speake in this wise, thus sayth the Lord: there, let vs seeke the Church, there let vs boult out the cause. Apolog. Aug. de vnitate Eccl. c, 3.

THe question betwene S. Augustine ād the Donatistes was this: wher the Church should be? Now, to proue that the Church was not with the Catholiks, the Donatistes were busie alwaies, in rehersing, how the Catholikes, had burned the holie bokes, ād had offred incense to Idols, and had persequuted Innocētes, like as the protestātes in these daies, whē the quctiō is of the Supremacy of the Bishop of Rome, thei vse to make a long tale, how such a Pope was a Necromācer, and such a one a leacherous man, and some other proude and ambitious. Conf. 29.

Now

Now although S. Auguſtine might (and did alſo in ſundry places) ſay truely that the obiections of the Donatiſtes were falſe, and though he might bring furth againſt them alſo, greater examples of their faults: yet conſidering, that ſuch oiections taken out of the euill life of the one ſide or the other, doe not perteine to the queſtion proponed: And ſeeing, that altercation and ſtrife only was maintained thereby, VVhiles eche parte VVould ſay, the other lied, and VVould not ceaſſe to tell VVhat they could one of the other, being not credited yet one of the other: S. Auguſtine therefore not deſirous to chide, but earneſt to proue the Churche to be on his ſide, vſeth theſe VVordes: Let vs not heare, This I ſaie, or, This thou ſaieſt; but, let vs heare, this ſaieth our Lord· *After VVhich VVordes, theſe folowe VVhiche the Apologie ſhould not haue omitted,* Truly ther be extant our Lordes bookes, the authoritie of which we both do agree with

Augu. de vnit. Eccleſ ca. 2. idē lib. 2. cōt epiſt. petil. c. 8.

De vnit. Eccl. c. 3.

al, we both beleue, we both ſerue and obey: There let vs ſeeke the Church, there vs boult out our cauſe.

For the Church it ſelf to proue it ſelfe by her owne Wordes, is not conuenient: And to credit her at the reporte and cõmẽdation of a baſer ãd vnworthier Witnes then her ſelf, is very diſhonorable. It remaineth therefore, that her cauſe be examined by the Scriptures, as Whiche haue ſo great authority, and are ſo generally receiued. And truly it is exceading Wel prouided of God, that, in theyr ſeueral cauſes, the Church ſhould declare the ſcriptures, and the ſcriptures the church. And ſo, Whẽ any mã beleueth the church, and ſtriueth With me vpon a text of the ſcripture, I Would ſay vnto him, let vs haue no more theſe Words, I ſaie, or you ſay, *but let vs heare rather,* this ſaieth the Church.

On the other ſide, When one beleueth the ſcriptures (as heretikes thinke they do) and would reaſon With me about the

Church,

Church, Where it ſhould be, I Would *anſwer: Let not theſe Wordes be heard* *among vs*, I ſay, or you ſay, *but let vs* *heare*, This ſaith the Scripture. *There-* *fore in this principall queſtion betwene* *the Catholikes and the Donatiſts, which* *Was*, where the Church ſhould be, *the beſt Waye Was, only to appeale to* *Scriptures.*

Againe, the Donatiſtes admitted *the Scriptures: but other thinges Which* *S. Auguſtine alleaged out of laufull re-* *cordes, either of the Eccleſiaſticall, or* *the Temporall Court, to encounter them* *Withal, they did not belieue. And ſo*, I ſay, and thou ſayeſt, *Went to and fro* *betwene them, Without anie concluſion* *or profite. To driue therefore the mater* *to ſome Iſſue*, let vs heare no more (*ſaieth he*) I ſaie, or thou ſayeſt, but, this ſayeth our Lorde, his bookes we both belieue, we both obey. there let vs ſeeke the Church.

Now in other Kyndes of queſtion,

as,

as, of faſting, receiuing the Sacramẽts, keping of holy dayes, and other traditions, S. Auguſtine would neuer bind vs to Scripture onlie, himſelfe ſaying of theſe and the like, in his Epiſtle ad Ianuarium. What ſo euer the whole Church thorough the worlde dothe kepe, thereof to diſpute, it is a moſt inſolent madnes. Auguſt. epiſt. 118. ad Ianuarium.

Likewiſe alſo, towarde ſuch kynde of Aduerſaries, as would be tried by teſtimonies of olde Fathers togeather with Scriptures, or without expreſſe Scripture, he would neuer charge vs to vſe theſe wordes onelie, This ſaieth our Lorde: *but well would haue bene contented, that we ſhould ſaie*, this ſaieth Cyprian, Ambroſe, Baſile, &c. *himſelfe ſpeakinge of Auncient Fathers before and in his tyme after this faſhion:* Quod credunt, credo, that whiche they beleue, I beleue, that whiche they ſay, I ſay, &c. Contra Iulianũ, Pelagianũ. lib. 1. ca. 2.

Therefore ye haue abuſed very muche your

your Reader, and S. Augustine bothe, making the one to thinke, the other to testifie, that, We should not fight against Heretikes, but With expresse Scripture onelie.

Apolog. Fulgentius ad Thrasimundum saith, that Christ, thongh he be absent from vs concerning his manhode, yet is euer present with vs concerning his Godhead.

Confut. 38. *The forme of a seruant is one thing, and manhood is an other. The forme perteineth to shape and figure, which coue-reth our substance, and maketh it visible: the manhood perteineth to the inwarde nature, and is, only intelligible. The first is not graunted nor taught of the Catholikes, that Christ is With vs now in earth, after the* forme of a ser-uant. *The second yet they confesse and belieue, that he is With vs really in his manhood. The first is Fulgentius true sayeng, to the king Thrasimund: The se-cond is your deprauing of Fulgentius, in face of the Worlde.*

Sozo-

Sozomenus saieth of Spiridion, and Nazianzene saieth of his owne Father, that a good and diligent Bishoppe doth serue in the ministery neuer the worse for that he is maried, but rather the better and with more hablenes to doe good. Apolog.

It will neuer (I feare) be better with you, but alwaies worse and worse. Would ye make Gregorie Nazianzene, contrarie to the Apostle? And S. Paule so expresselie pronouncyng, that he which hath a wyfe, is carefull for the thinges of the world, and is diuided, *thinke you, that any Auncient Father or Writer (whose testimonie your selfe doe trust) were likely to say, that a* Bishop dothe serue the better in the ministery, for that he is maried? Confut. 76. 1. Cor. 7.

I am glad ye geue credit to Sozomenus and Nazianzene, using them for witnesses, that we may see whether ye wil regard their owne very wordes, and crie them mercy for abusiug them. Sozomenus saith thus, speaking of Spiridiō.

Ἐγένετο γὰρ οὗτος ὁ ἀγρόικος, γαμετὴν Lib. 1. c. 11
καὶ

καὶ παῖδας ἔχων, ἀλλ' οὐ παρὰ τοῦτ' ἦν τὰ δεῖα χείρων. This Spiridion was an husband man, hauyng wyfe and chyldren, but he was not therefore the worſe to Godward.

How thinke you then, doth he praiſe Mariage? Doth he ſaie, He ſerued God the better, and wyth more hablenes *by reaſon thereof? Doth he not rather note it, as a rare and a ſingular grace in him, that hauing ſuch occaſions of diuidyng and diſtracting his mind, he neuertheleſſe was nothing abated in his diligence and attention towardes God?*

*NazianZene likewyſe ſpeaketh of S. Baſiles Fathers perfect life in mariage with A(*but yet*)ſaying*: Although he put himſelf in bondes of mariage, yet he liued ſo therein, as he was letted no whyt therefore, from the attaining of perfect vertue, and folowing of wiſedome. *As who ſhould ſay, it commeth moſt times ſo to paſſe, that when ſtudents or holy men are maried, they*

they looke but ſeldome on their bookes, but wait vpon the buſines of the world: yet was it otherwyſe with Baſiles Father. For he, although he put himſelf in bonds of mariage, yet he was no whit letted therefore &c. *In which words he cõmendeth his vertue, and geueth no exãple to vnmaried Prieſts, that if they wil be furthered to perfectiõ, they ſhould not be without a bedfelow: nomore thã he which ſhould report of an other,* that he ſitteth at a table ful of delicats, and yet neuer ſurfeiteth vpon them, *that proue that it is a right waye to temperance, alwaies to be at many and fine diſhes. Whereas contrariwiſe, in all things that are delectable vnto the ſenſes, and hurtfull, by exceſſe, vnto mor all vertues, the ſafeſt way is, to flee from occaſions of euill, vntil by longe cuſtome, an habite be obteined in the vertue. And then, as it is an argument of greate perfection, to liue with a woman and nothing to be hindred in deuotion by her,*

so, it is so rare a vertue, and needelesse (thoughe it be in a man) to be practised, that as it may sometimes come to passe, that one is not the worse, yet there was neuer yet any man so blind and vnsensible, which would thinke it to be a preferment toward perfection, to be at bed and at borde with a woman.

The more you haue then to answer for, which haue fathered such a sense on S. Gregory Nazianzene.

Apolog. **S. Hierome: Al these things, saith he, which without ỹ testimony of the Scriptures, are holdē as deliuered from the Apostles, be thoroughly smitten doune, by the sword of Gods worde.**

Conf. 30 *He saith not generally (al those things,* oīa) *but,* Sed & alia, *that is,* and other thinges also. *And he saith not,* which are holden, asserūtur, *but,* which they find and fancie, *meaning heretikes, of whom onely he speaketh in that place. And therefore he maketh not a generall rule against Traditions, but a special pro-*

In primū cap. Aggæi.

uision

uision againſt the deceits of heretikes.

It was ryghtly ſaid by Pius the ſe- Apolog
cond a biſhop of Rome, that he ſawe ma-
ny cauſes, why wiues ſhould be taken
away from Prieſts, but many moe and
moze weighty cauſes, why they ought to
be reſtozed to them againe.

His Wordes, as Platina reporteth, are Conf. 80.
theſe, that mariage hath bene take frō
Prieſtes with great reaſon, And that
it ſemeth, it were to be reſtored again
with greater. *Note* (it ſemeth) *not* (it
ought) *and note* (greater reaſon) *and*
not, manie moe and more weyghtie.
And if he had ſo erneſtly ſpoken, as you
ſuppoſe, yet dothe he not allowe the ma-
riage of prieſtes, whiche he confeſſeth to
haue bene taken away for greate cauſe:
but ſo muche he ſeemeth to be greaued
with the looſenes of thē in his time, that
he thought the cauſes why they might be
permited to marie, were much greater.
After which maner, a very diſcreet
and ſadde Merchante of London might
ſaie vnto you, that for greate good cauſe,

the Stewes haue ben put awaie, and that for much better ād weightier reason, they might wel be set vp againe. Or in another example, A right good Counceler might saie: there is greate reason, why vsurie should be forbidden: marie, there seemeth to be greater consideration, why it should be permitted. Yet neither the Merchant, neither the Coūceler, alloweth either harlots or vsurers, but thei would better be content to suffer a dishonestie, than a mischiefe. In which respecte, a thing that in it selfe is absolutely naught, maie seeme, by a numbre of circumstances, to be tolerable, and seeme worthy to be preferred before a good thing in dede.

Note againe, that Pius speaketh of Priestes mariage, not of priestes wiues, betwene which two words, ther is great difference. For, when you take mariage from a priest, you signifie, that he muste haue no wife: but when you take a wife from a priest, you signifie, that he was come to mariage. So by the one, you might

proue prieſtes mariage, by the other you can neuer doe it. If you ſaie, take awaye wiues from prieſtes: it foloweth hereof, that prieſtes haue wiues, and this would make gaicly for heretikes. But if you ſay: take awaie mariage from prieſtes, it foloweth not hereof, that they had euer wiues, but that they might haue them perchaunce, if the lawe had not forbidden it. And ſo, not wiues, which they had not, were taken from them in the Churche of Rome, but mariage, leaſt thei ſhould haue wiues, was taken from them. And that without any iniury at al, becauſe no man is conſtrained to be a Prieſt, and maye therefore looke before he leape.

The Sacrament ought to be geuen to the people in both kindes, and who ſo doth contrary to this, as Gelaſius ſaith, comitteth ſacrilege. Apolog.

It ought to be geuē, *ſay you. There is no ſuch word in Gelaſius at al. What ſaith he then? For it is not likely that ſo learned and holy men, as haue compiled the* Confut. 93.

Apology wold be so much ouerseen? mary, aut integra percipiant, aut ab integris arceantur, either *(saieth he)* let them receaue the whole, eihter let thē be kept from the whole. *Of* receiuing *therefore he speaketh, not of geuing.*

De conſ. diſt. 2. ca. Cōperi.

Why, is it not al, in a maner, one? and can both be receiued, except both be geuen? No, thei cannot. But Who shal constraine the Priest to geue both? Or Who shal cōpel the Bishopes (whom God hath set to gouerne his church) who shal compel thē, to make a law that both be geauē? For as they shal see it expedient for the present state of the peple, ouer which thei haue authority, so may they, to some geue both, to some geue one: to some in forme of bread, to other in forme of wine: ād some also they may kepe frō receiuing in anie kind at al, like as by their discretion they shal see the diuersity of cases to require. And if ye could ĩpugne this by any means, yet could ye not ĩpugn it by Gelasiꝰ, ād pue by him, that both kinds ought to be geuē.

Second-

Secõdly I note against you, that neither the peoples receiuing in both, is proued by Gelasius to be of absolute necessity, vnder peril of committing sacrilege. For he speketh but of one certain kīd of persons. How proue I that? By his own words. For in his cõmuandement, that they, which were noted vnto him, should either receiue the whole, or abstain frõ the whole he laieth in, this cause betwen. Quoniã nescio &c. Because they be staid with a superstitiõ, I cã not tel what: *ergo take superstitiõ awaie, and the case of the Receiuer is altered. And he doth not forbid a vertuouse and right beleuing mã to receiue in one kind, vpõ good cõsideratiõs. Shew ye now*, that the sacrament ought to be geauẽ in both kinds, *ãd that some sorte of people might not receiue vnder one alone: or confesse, that ye haue made a duble lie vpon Gelasius.*

What can be sayd more plainly then ỹ which Ambrose saith, bread and wine remaine stil the same they were before, and yet are chaynged into an other thing. Apolog.

Confut. 94. *As plaine as he ſpeaketh, you vnder-ſtand him not: and if you do (becauſe* nothing can be ſaied more plaine) *then doe ye abuſe him moſt ſhamefully. The beginning of the ſentence or periode, out of VVhiche you take certaine VVordes for your purpoſe, is this in engliſhe.* If there be ſo great power in the word of our Lord Ieſus, that thinges which were not, ſhould begin to be: how muche more, is it effectual and workinge, vt ſint quæ erant & in aliud commuten-

Lib. 4. de Sacr. c. 4. tur, that thinges which were, be, and be chaunged into an other thing. *Vpon the conſtruction of VVhich latine VVordes our preſent queſtion conſiſteth. The Apologie cõſtrueth thus*, vt, that (*vnderſtãd, ſay they*, panis & vinũ, bread and wine) Sint, quæ erant, ſhould remaine ſtyll the ſame they were before: & cõmutentur in aliud, and ſhould be chaunged into an other thing. *Now the true interpretatiõ is thus to be made.* Vt quæ erant, that the thinges whiche were:

Sint

Sint,be, & in aliud commutentur, and be chaunged into an other. *So that* quæ erãt,*is nominatiue case to the verbe* ſint,*and not* panis & vinũ,*as the Apologie faineth*.

For in S. Ambroſe argument there is this antitheſis or oppoſition:from not being *to* being,*and from* being *to an* other being. *As, if God hath made nothing ſomewhat, muche more of ſomewhat he may make an other thig. Before the world began,the Heauens, Waters, and Earth had no exiſtance or being at al.God ſpake the Word,and ſo of nothing he made thẽ to haue a beginning* and being:*but bread had a* being, *When it Was yet vnconſecrated,and after the Wordes of conſecration it keepeth ſtil a* being *(becauſe it is not annihilated, and vtterly made nothing) yet it keepeth not ſtill the* ſame being *it had before,becauſe it is no more natural bread,but is turned by the omnipotencie of Gods Worde, into the bodie of Chriſte.*

As

As in example of the meate Whiche We eate, be it fisshe or fleasſh, it had a be-ing *in it selfe before We did eate it ; and after it is once digested it hath* a being, *(for We are not fedde With nothing, and our meates are not annihilated in vs, but conuerted into our bodily substance) yet they keepe not* the same being *Whiche they had before. For then should theyr bodies Which fed alwaies vpon veale, mutton, capons, Wodcockes &c. consist not of mans fleasſh, but of calue flesh, shepes flesh, &c. And such men Were quickely to be set to schole, or reformed in theyr opinion leaſt by much vsing of the foresayd meates, they might proue (in theyr own concepte) as Wise as Calues, Capons or Wodcockes.*

This example Wel considered, it Will appeere, that S. Ambrose saieth rightlie, that, quæ erant, sint, the things which were, keepe a being (*as bread dothe When it is consecrated*) *but not (as the Apologie abuseth S. Ambrose) that,*

Sint

Sint quæ erant, they ſhould remaine ſtyll the ſame they were before. *For bread is conuerted by conſecration into the bodye of Chriſte, and ſo keepeth* ſtyll a being, *but not* the ſame, *whiche it had before.*

Cyrill ſaieth, when we come to receiue theſe myſteries, all groſſe Imaginations muſt quite be baniſhed. Apolog.

Confut. 107.

Groſſe Imaginations in S. Cyrill, doe ſignifie, not the Catholique beliefe of the Faithfull, whiche confeſſe themſelues to receiue vnder the forme of bread, perfecte God, and perfecte man, One Ieſus Chriſte: but the carnall thoughtes and opinions of Neſtorius, and lyke Heretiques, whiche diuide Chriſte, that is but one, and imagine, that the Bleſſed Virgine was Mother of Chriſt man, *not of the* worde God, *as though the manhoode had anie perſonall ſubſiſtence, ſeparate from the Godheade. Of whiche falſe principle it woulde folow,*

low, that the bodie of Christ, which Chri-
stians receiue in the Sacrament, should
be the bodie of a pure man. And therfore
he inueigheth against him, and saieth.

Num hominis comestionem &c. what, doest thou pronounce this our Sacrament to be the eating of a man, and doest thou dryue irreuerētly the mind of the faithful to grosse imagina-tions? &c. *Now the Catholikes, which beleue that they receiue, not the fleash of a* bare man *(which could not but ministre verie carnal and grosse thoughtes) but the fleash of* God and man, *that by consideration of the presence of suche a maiestie, our vnderstādings should yeld vnto his Wordes, by faith, and put awaie all carnall Imaginations concerning the mysteries: iudge you, whether We be giltie of* grosse imaginations, *and whether you haue rightlie vnderstanded S. Cyrill, or no.*

Apolog. As Chrysostome very aptly writeth, we say, that the body of Christ is ẏ dead carcas

carcas, & we our selues must be ỹ Egles, meaning therby, that we must flie high, if we wil come to the bodie of Christ.

We must flie high in deede, which is, as Chrysostome him selfe expoundeth it, to haue nothing to do with the earth, neither to be drawen dounwarde to base thinges. *And againe*: wype awaie *(saieth he)* al filth frō thy soul, prepare thy mind to receiue these mysteries. *Note the worde*, mysteries, *and marke, that he dothe not meane fleeing vp by faith vnto heauen, in which place onlie ye would haue Christs body to be: but rather a fleyng by deuotion and good mind to the Aultar here beneth on earth, where the body, of whiche he speaketh, doth lie. He flieth high, which cōtemneth the Iudgement of his owne senses, which subdueth his reason to Faith, whiche despiseth the thinges that the worlde estemeth highlie, whiche conformeth his life to the life of Christ, which prepareth him self to the mysteries. No doubt*

Confutation. 109.

In 1. Cor. cap. 10. Ho. 24.

but

but We must flee high, not chaunging of place but cõditions: not by only cõceiuing of Christ that he is our Mediatour in heaun, but also beleuing of Christ, that by his body he worketh our saluatiõ in earth: not by spiritual imaginatiõ, to fede on his body at his fathers hãd al aboue, but with faithful ãd hũble deuotiõ, to receiue his realbody at the priests hãd here beneth: not by light estéming of the sacramẽt as though ther Were no real presence, but by diligẽt preparing of our selues towards it, as conteining the body of God our Sauiour.

Of Which two kinds, ye chuse the first With refusal of the secõd, ãd Would haue your reader or herer beleue, that he must not looke to haue the naturall fleash of Christ in the mysteries on the altar, nor beleue any trãsubstãtion, nor make any adoration: for then We should haue Christ within our sight, our reach, our body, and haue our maker p̃sent amõg vs in earth, ãd this Wil not stand (say you then) With the fleing high of Which Chrysostõ speaketh

keth: But becauſe you abuſe S. Chryſoſtom herein, therfore I tel you of it, ād bid you remēbre, that the high fleing of whiche he ſpeketh, is to be referred vnto the forſaking of earthly, vile, ād baſe maners, ād not to the drawing away of our mind frō the beliefe, and reuerēce of the myſteries.

For thus he expoūdeth our fleing high: If the kinges child araied in purple ād diademe were deliuered vnto thee to beare, woldeſt thou not caſt doun on the groūd al that thou holdeſt, and receiue him? But now whē thou receiueſt not the Kings child, but the only begottē Sonne of God, tel me, I praye the, art not afraid? And doeſt thou not caſt away al loue of worldly thīgs, ād garniſh thyſelf with him ōly, but doeſt thou loke doun on th'earth? Art thou yet iu loue of thy mony? art thou yet geuē to the earth? If it be ſo, what forgeuenes, what excuſe ſhalt thou find? chryſoſt in 1. Cor. cap. 10. Hō. 24.

And of real preſēce he writeth thꝰ, that we haue in earth that very body which

was

was nayled, beaten, which was not ouercome by death, which the Soñe ſeeing crucified, tourned awaye his beames, for which the veile of the Temple was rent a ſunder, ſtones and all the earth quaked, the bodye that was made al bloody, and being thruſt in with a ſpeare, powred forth fountaines of blood and water, healthfull to all the worlde. *You therefore are much deceiued, and haue greatly miſſe-vſed S. Chryſoſtome, by fleeing ſo high, that ye ſee not his plaine Text and meaning.*

Apolog. In Ioan. Tract. 50.

How ſhall I holde him (ſaieth Auguſtine) which is abſent? How ſhall I reach my hand vp to heauen, to lay holde vpon him that ſitteth there? He aunſwereth, Reach thither thy faith, and thou haſt laied holde on him.

Confut. .110.

He ſpeaketh not in that place, to the faithfull about their receiuing of Chriſt, but to Iewes Which beleue not in Chriſt. And them he teacheth, not to ſeeke for Chriſt

Christ as theyr fathers did (Which Was to kyll him) but (as the faithfull doe) which is to keepe him. But howe maie one keepe him, excepte he take him? Or how maie one take him, except he come to him? Or how maie one come to hym which is in heauẽ ſo far from him? Mary (ſayth S. Auſtine) reach furth thy faith, and thou haſt hold of him. Thy fathers held him in fleaſh, holde thou him in hart, for Chriſt abſent is alſo preſent.

Vpon Which place I Would note for my owne parte, that he ſayth not, reach thither thy faith, *but*, mitte fidem, reach furth or put furth thy faith. *For this miſchiefe maie come to the reader of this word* Thither, *that taking S. Auſtine to ſpeake ther, to thẽ that alredy haue faith ãd beleuing his Words in that place, to pteine to the queſtiõ of the Sacramẽt, he cõcludeth ſtraitway, that Chriſts true ãd reall body muſt not be ſought for in the myſteries vpõ the altar, becauſe S. Auſtin biddeth vs reach our faith* thither, *that*

is, to heauẽ. Yet the place is neither refer-
red to pfect Christians, but only to Iewes,
neither doth it ſpecifie, reaching hither
or thither, *but only requireth plaine*
geaning of faith.

Yea ther is ſo great oddes betwẽ S. Au-
ſtin as he is in his own worke, and as he
is made to ſtãd in the Apologie, that the
worde thither, *which the Apologie ſo*
gladly reporteth, is expreſſly refuſed of S.
Auſtin. For to the Iewes queſtiõ, aſking
how he might reach to heauen, and take
hold of Chriſt, he anſwereth, put furth
faith, and thou haſt hold of him, *and ad-*
deth after a fewe wordes this cauſe: For
Chriſt abſent is preſent. *As if he ſhould*
ſay, whẽ I bid thee (ó Iewe) to apprehend
Chriſt which is in heauẽ, I require faith
of thee, and doe not bind Chriſt to a cer-
tain cõpaſſe ãd circuit, nor make it nede-
full for thee, to clime vp to heauen. For
Chriſt, as comprehended by faith, is in
earth as wel as in heauẽ, and thinke not
therfore, of chainging of place, but chayn-

ging

ging of hart, knowing that by faith Christ is in mens hartes, and is continually here to them that wil beleue in him.

As touching the multitude of vaine & superstitious Ceremonies, we knowe that Augustine did greuously complains of them in his owne tyme. Apolog.

What saied he of them? Howe sore did he complaine? *What one example did he bring of them, that you might gheasse, the Ceremonies which you haue abrogated, to be of like sorte with those of which he complained? Why make ye the Reader to suppose or beleue, that S. Augustin did loue as fewe ceremonies as ye doe? Or why teach you him not, out of S. Austin, how to discerne what is vain, what is fructful? Let the truth be opened, and your vanitie wil sone appeare.* Confut.

S. Augustine doth so greuouslie complaine, and he is so ready to diminsh the numbre of Ceremonies, that the greateste papist in the world, would not aske more fauor in the questiō ād cause of thē.

1. *Firſt if the Scripture doth alow anie or-*
der or faſhiõ, it is not vaine. If the Whole
2. *Church hath generally receiued ani, it is*
not vaine. If it be but a particular Cere-
3. *mony of one coũtrie, and be not agaĩſt the*
faith or good maners, it is not vaine. Yea
4. *if anie thing be in it Which helpeth to*
amendement of life, it is not vaine.

By ſo many Waies, and for ſo many cauſes, a ceremony maie Wel continue, as ye ſhal finde in that verie epiſtle of S. Auguſtin: And had you the face ſo to alleage this holy Doctours complaining of ceremonies, as though he Would haue as few as you? What Sacrament haue you, about Which ye doe occupie oile? What thinke you of the faſt of lent? What of Alleluia betwixt Eaſter and Witſontide? What vſe haue you of any Octaues? Yet of theſe Ceremonies, he maketh mentiõ in the foreſaied Epiſtle, and reckoneth that they are to be vſed and regarded.

Epi. 119. c. 18. & 19.

Cap. 7. 15. 18.

Gregory &c. if the Church, ſaieth he, ſhall depend vppon one man, it will at

Apolog.

once

once fal doune to the ground.

Ye belie him ſhamfully, he hath no ſuch words at al. Yet the proteſtãt may think this impoſſible, that you ſhould haue no more regarde of your honeſtye. Let him ſeeke then, if he be learned, and iudge by his owne ſenſes, whether any ſuch propoſition is ther to be found. But is there not a like vnto it? Yeas, ſo like as Rome is to Conſtantinople, or Gregorie S. Peters ſucceſſour, to Neſtorius of Conſtantinople an heretike. For if a man ſhould ſeeke for his life, to find in that epiſtle, but ſome reſemblance of that which the Apology reporteth, he findeth no more but this which I ſhal declare for th'vnlerned ſake. Conf. 203

Iohn Biſhope of Conſtantinople affected the title of Vniuerſal Biſhope. *S. Gregorie then Pope of Rome, cõplaineth thereof to Mauritius the Emperour, declaring good cauſes ãd reaſons, why ſuch preſumptiõ ſhould not be ſuffred. Emong other he maketh this argument.* Surely we haue knowẽ manie Prelats of the Lib. 4. epiſt. 32.

Church of Cõstãtinople, to haue fallẽ into the goulfe of hereſie, and to haue ben not only heretiks, but archehere-tikes alſo. *Nowe for example, he nameth* Neſtorius *and* Macedonius: *then bringeth he in, thereupon this concluſion.* If therefore in that church (*vndoubtedly of Conſtantinople*) anie pul vnto himſelf that name (*of Vniuerſal Biſhope*) ergo (which hath ben the iudgement of all good men) the whole church (which God forbid) falleth frõ her ſtate, whẽ he falleth which is called Vniuerſall.

An excellent argument vndoubtedly. For if the only or Vniuerſall Biſhope ſhould be at Cõſtãtinople, that ſee hauing no priuilege of cõtinuing ſtil in the right faith (as appereth by the archeheretikes, which ſate ther) and al the world being bound to obey the Vniuerſal Biſhope, thũ one abſurditie graũted, a thouſand would folow, and that one Biſhoppe erring, all the whole Church ſhould go a ſtraie. Loe this is al that may ſeme to geue any occa-

ſion

ſio of reporting that Which the Apologie hath attributed to S. Gregorie.

And Wher find We here, that if the church depẽd vpon one mã, it muſt at once fal doune to the ground? *Wil they yet defend theyr lying? Or dare they yet ſtil abuſe the old fathers? is* the Church, *ãd* that Church, *al one in cõcluding? Is depẽding vpon* one man, *and* that man, *al a like? The* ſucceſſor of S. Peter, *and Biſhop in that chaire, in Which neuer yet was foũd any archeheretike to ſet furth naughty doctrin, is he al one With* a Biſhope of Conſtãtinople, *Which neither ſuccedeth any Apoſtle, and hath bene a defender of hereſies? let vs ſee now therfore Whether you Wil cõfeſſe your errour in miſtaking S. Gregorie: Or mainteine your impudencie in miſuſing of him.*

Apolog.

The biſhops (ſayth Bernard) who now haue ẏ charge of Gods church, ar not teachers, but deceauers, they are not feders, but begilers, thei are not pẓelats but pilates. Theſe woẓds ſpake Bernard of ẏ B.

who nameth him self the highest Bishop of al, & of ỹ other Bishops, likwise which then had the place of gouernement.

Confut. *How then? Did S. Bernard forsake al papistrie and abandon the Pope, because of those faultes which he foũd? If he did, why taried he in his mõkes cote vnto his death? If he did not, what vnwise mẽ be you, to forsake the Church for euil maners sake?*

But cõsider further. Whõ called he deceauers, begilers, pilats? Al the whole order of Bishopes and gouernoures of the Church frõ the Pope downward? Or spake he of some certain only? If he noted but some certain, ãd i hẽ worthely: those other some, which were not infected, might wel preserue the state of the Church in truth of maners and doctrine, that ye need not to feare an vtter destruction of it, and so through wretched foly depart out of it. If he spake generally of al, then wil I cõfesse that ye are not so much to be blamed; for your departing from that Church, nor for

anie

anie your applieyng of S. Bernardes Authorie to that purpoſe. But becauſe I am ſure this is falſe, therefore I charge you, and blame you.

How proue I this? I proue it by thoſe very bookes, in which (as you ſaie) the foreſaid wordes, againſt the Pope and Biſhopes, are. For concerning Eugenius him ſelfe, he ſaieth in the third boke, after much complaint or reprouſe made of the euil maners of the Court of Rome, Hæc ad te, nõ de te ſcribo. I writ this vnto thee, not of thee. *And immediatly, he declareth by example, how Eugenius refuſed bagges of monie, which came out of Germany and condemned a greate riche biſshop (by likelyhode) not withſtãding his mony. And how he gaue of his own vnto an other poore biſshop to geue vnto the officers in the Court, leaſt the biſshop ſhould ſeeme niggiſh and vncourteous, if he ſhould haue nothing rewarded them.* Now Doth it greaue thee to heare this? And I (*q S. Bernard*) Berna.de Cõſ.lib.3

nard) doe tell it ſo muche the more gladly, by how much thou heareſt it the more greauouſly. *The Pope then him ſelfe was none of thoſe deceauers, begilers or pilates, whom you mention.*

Furth then: were al the Cardinalles and Biſhops, deceiuers *&c. No, neither al they, as you may reade it proued in the fourth boke of that worke, by the exãples of two great Legats. The one was Cardinal Martine, which being ſent legate into Dacia, a countrie ful of gold and ſiluer, returned yet ſo poore, that for lacke of mony and horſes, he coulde ſcarſe reach vnto Florence. The Biſhope of which place gaue him an horſe, without mention making of any mater to be done for it. Yet the legat ãd Cardinal Martin, was no ſoner at Rome, but the biſhop of Florence came alſo thither: And ſeeking the fauor of his frinds in a certain cauſe of his own at length he cõmeth to Cardinal Martin.*

Cardinal Martin.

Yea (*ſayth he*) Decepiſti me. Neſcieb tibi imminere negotiũ. tolle equũ tuũ

Ecce

ecce in ſtabulo eſt. you haue deceued me, I knew not ye had any ſute in hād. Take your horſe to you, loe, yonder he is in the ſtable. *This is one, and he, I truſte no deceauer or Pilate.*

An other, is Gaudfridus Biſhope of Cartres, which many yeres together was at his own charges Embaſſadour and legat frō the Pope in the coſts of Gaſcoigne. Of whō he telleth, that ther was a ſturgeō brought vnto him by a certain prieſt, but I wil not take him *(ſayd the Cardinall)* except I pay for him. *Againe, a Ladie of the towne where he lodged, brought vnto him for deuotiō and good wil, three treen diſhes with a towel, he beheld thē, he praiſed thē, but in any caſe he would not take them. And at both theſe tymes S. Bernard was preſent. And ſaieth herevpō vnto Eugenius:* O that we might haue ſtore of ſuch mē geuē vnto vs, as thes were, whō I breſly haue ſpokē of. Cardinal Gaufrid.

If therefore the Pope him ſelfe was good, and ſome Cardinalles and Biſhopes

were

Were holie men, how can you Without impudencie drawe S. Bernard to ſuch ſenſe, as thoughe he ſhould condemne the Whole See and Church of Rome? And if (as I ſaied before) you think him not to ſpeake generally, What helpeth it your cauſe, in departing from the Church, to proue that ſome Prelates be Pilats?

Secondly, I might Wel and truely ſay, that S. Bernard ſpeaketh againſt the maners of the Court of Rome, and not againſt the faith of the Church of Rome. And though he ſhould name the Pope for his euill behauiour, Which he doth not, a Pilate: yet concerning his Authoritie and office, he geueth vnto him all the titles of excellencie, that are found in the Scriptures, from Abel to Chriſt. Affirming beſides, him to be the ſhepheard, not only of ſhepe, but of all other Shepheardes alſo. *and*, Others to haue bene called to take parte of the cure, but hym to haue fulnes of

power

power, *with other ſuch wordes more, of like ſenſe.*

Thirdly I aunſwere, he neuer ſpake ſo vnreuerentlie of the Pope in all hys workes. And that the teſtimony which you alleage, is not in the bookes ad Eugenium.

The old Father Epiphanius ſaieth, it is an horrible wickednes, and a ſinne not to be ſuffred, for any man to ſet vp any picture of Chriſt him ſelfe. Apolog. Epiph. Hære. 62.

See how theſe felowes cã amplifie and ſet furth a lie? Epiphanius, they thinke, maketh for thẽ, and therfore they dreſſe him in their own colours. Ye find not in hĩ neither theſe greauous and mightie ter-mes, horrible wickednes, *and* Synne not to be ſuffred. *Neither theſe preciſe concluſions, that* any man ſhal not ſet vp anie picture: *Neither this aggrauating additiõ*, of Chriſt him ſelf. *He ſpeaketh quietly, and he ſpeaketh not generally, but againſt a certaine kind of Images, or honor done to them, as appeareth* Confut. .235.

by

by the words iſtiuſmodi vela, ſuch kind of veiles. *And he preſcribeth nothing againſt the Image of our Sauiour Chriſt.*

If ye wil not leaue this place, but proue that it maketh againſt Images, Plucke out firſt theſe lies, and repaire the teſtimonie, making it neither better neither worſe then Epiphanius doth permit you, and then ſhal you be otherwiſe anſwered.

Apolog. The old fathers Origen & Chryſoſtome exhort ỹ people to reade ỹ ſcriptures, to bye them bookes, to reaſon at home betwixt thẽſelues of diuine maters, wiues with their huſbãds, & parents with their childrẽ. Theſe men condẽne ỹ ſcriptures as deade elemẽts, And, as much as euer they may, barre the people from them.

Confut. 236. *Ye ioyne theſe two Fathers togeather as though they both confirmed your lyes.*

Ho. 9. in Leuit ca. 16. *But Origene neither ſpeaketh of byeing bookes, nsither of reaſoning at home vpõ the ſcriptures, but of comĩg to church ãd hearĩg the ſcriptures, and of thinking afterwardes at home, vpon the keping of them in mynde, and folowing them.*

Then

Then as concerning S. Chryſoſtome, he ſpeaketh agaynſt ſuche as neglected the reading of Scriptures, and thought this to be a ſufficient excuſe, for them that they were no Monkes: as who ſhuld ſaie, we haue wife, children and houſehold, with other things beſides to thinke vpon, and therefore it is not our vocation to looke in the lawe of God, and by that to amende our liues. Ho.2. in Matth.

He ſpeaketh likewiſe againſt other, which loued to haue faier and trym books of the Goſpel, for oſtentation ſake, not to reade them and profit by them. Of which ſorte ther may be found, at this preſēt, ſom in the world, which liuing looſly, and regarding their ſoules health ſlenderly, carry yet the teſtamēt or ſome parte therof boūd vp in goldē forel, and hang it about their necks like a Iewel. But as for the biyng of Scriptures, he ſpaketh it by occaſiō ōly, in reprouīg ſuch as had books in their cupbords, ād no vnderſtāding or ſenſe of them in their mind.

For

Hom. 31. in Ioan.

For after he had ſaied: This hauing of bookes cõmeth of the Iewiſh ambition and craking, vnto whom the cõmaundementes were geuen in letters, and vnto vs not ſo, but in the tables of our hart, which are of fleaſh, *leaſt he ſhuld ſem to derogate ſomwhat hereby vnto the Written Scriptures, he addeth:* yet I do not forbid it to gette bookes, yea rather I pray you moſt erneſtly get them, but ſo, that we maie repete often in our minde, both the letters and ſence the of them. *He was not therefore ſo careful of it, that euery man ſhoulde bye the ſcripture: but that he ſtudied for, that euery man ſhould be diligẽt in bearing away of the ſcriptures readen, or preached in the open church.*

Proue ye now that S. Chryſoſtome exhorted all and ſingular of his people, to bye them bookes, *eſpecially in the vulgar tounge. And iudge ye whether he had ſo little diſcretion to mone al thereunto, which verie few could bring to*

paſſe

passe, the raritie and pryce of the written bookes being considered.

Nowe as concerning the other lie, that wiues at home with theyr husbandes, or children with theyr parentes should reason betwixt themselues of diuine maters: *either I vnderstand not your englishe, or els ye abuse S. Chrysostom most shamefully. For if ye meane, that al that reasonig (which you imagin) signifieth no more, but that the father shuld instruct his sonne, ād the wife geue eare to her husbandes good counsel, then surely you must pardō me, I neuer vnderstood this much before, that reasoning of diuine maters should haue so litel question in it. But if reasoning betwixt parties doth importe an argueing to ād fro, with obiections, solutions, replies, resolutions, diuises, suppositiōs, &c. And if reasoning of* diuine maters, *doth signifie the questiō proponed not to be of so smal geare, as the childes education, or the womans silence which she ought to kepe at home,*

but of the Trinitie, Incarnation of Christ, value of Sacramentes, Iustification, predestination, &c. Doe ye make S. Chrysostome so vnlike himselfe, that ye Would permitte a disputation of Diuinitie, betwixte the man, his Wife, and his boye?

Suche Scholes in deed kepte the Waldenses, and as thoughe it had bene nothing Worth except the World did know it, they brought furth theyr yonge children so Well instructed in Diuinity, that they Were able to appose and aunswer one the other in no triflyng questions. But S. Chrysostomes meaning is altogether otherwises: and he Would haue laie men to read the Scriptures at home, in maner of repeating, not of readīg or making a lesson. And that they shoulde remembre and call to mynde suche thinges as they had learned of the Bishope, and not studie themselues vpon anie text at al, as though they must be preachers, To edifie also themselues and others by following a good life, not by seeking a newe

Act. and Monumēts. 673

conclu-

conclusion of Doctrine.

How proue ye also, that he speaketh of the whole Bible, to be bought and readē? For the easie partes thereof, maie be put into the peoples handes, but the whole in no wise. The Greeke texte also was not nor is not so corrupt, as your englishe trā-slations. And to be shorte the people are nowe more proude and bolde, then at those daies they were. For then, with vnwashed handes they were afraied to touche only the Scriptures: and now they take vpon them to interprete them in shoppes, alehowses, waggons, and fea-riebotes.

Apolog.

The auncient Fathers, Cyprian, Epi-phanius, and Hierom say, it is better for one, who, perchaunce, hath made a vowe to leade a sole life, and afterward liueth vnchastly, and can not quench ẏ flames of luste: to marie a wife and liue honestlie in wedlocke.

Concerning S. Cyprian, by his owne Conf. 237
wordes I wil proue that ye misconstre him. If they (*saieth he speaking of*

Lib.1. Epist.11.

virgins in generall) haue by faith and promise dedicated themselues vnto Christ, let them cõtinue honestly and chastly, that no tales be made of thẽ. And so beyng strong and stedfast, let them looke for the rewarde of virginitie. But if they wil not or can not cõtinue, better it is that they mary, than fal, through their lustes and delightes, into the fier.

This is the place, and how doe ye now vnderstand it? If ye refer it to virgins in general, that is truly saied in dede: mary it serueth not your purpose, to proue by S. Cyprian, that Nonnes maie marie. If ye refer it to virgins alreadie professed, that doth the one parte of the sentence destroie the other, and it is impossible, that both should hang together.

For if, according to your sense, virgins after vowe made, might lawfully marie: how standeth the former parte of the sentence, defining, that if they haue dedicated themselues vnto Christ, let

then

them continue? *And When this precept is to be obſerued of virgins profeſſed, how can it folowe by anie reaſon, that the ſelfe ſame pſons, ſhould haue it ſo ſodēly graūted vnto them:* That if they can not or wil not continue, better it is to mary? *S. Cyprian therefore ſpeaketh of ſuch, as are free to chooſe either this or that, and not of ſuch as are paſt chooſing.*

And againe, if the place were vnderſtanded as you ſay, then might Nōnes marie, not onely When they can not *quenche the flames of theyr luſte, but alſo if they* wil not. *For* if they can not or wil not *(ſaieth S. Cyprian)* better it is that they marie, then fal through theyr luſtes and delyghtes, into the fiere. *But this is incredible, that ſo good a man Would geaue a licence ſo euil: ergo you doe miſtake S. Cyprian.*

Concerning S. Hierome, Whome in like maner ye haue abuſed: his Words are. The name of certaine, which behaue not themſelues wel doth defame the

Ad Demetriadē de virginitate ſeruanda.

purpose of holie virgins, and of the heauenly and Angelicall companie. *Vnto Whom (Which Whom? Vndoubtedly such as liued emong virgins, not yet professing virginity, but intending and purposing it only)* it must be plainly saied, that either they mary if thei cā not cō-teine, or cōteine if they wil not mary.

Now that there is such a distinction of virgins to be made, it appeareth most euidenly by S. Hieroms owne Wordes not twentie lines before this place, saying. But let this perteine to those virgins which haue not yet chosen virginity, and nede exhortation, that they may knowe what it is, that they ought to choose. (*this is, to virgins not yet professed: but in the person of the professed, it followeth*) OF VS, the things, which we haue chosen, are to be kept. *Therfore ye knowe, What followeth: that ye haue abused S. Hierome, because he permitteth not mariage to such as haue already made a vowe of virginitie.*

Last

Laſt of all, as touching Epiphanius, theſe be his words: The holy Apoſtles of God haue leaſt this tradition vnto vs, that it is a ſyn to turne to mariage, poſt decretã virginitatẽ, after virginitie decreed and determined. And the Apoſtle writeth: If a virgin mary, ſhe hath not ſinned. How then agreeth this with that? *That is to ſay, if this be true, that a* vrigin may mary, *how agreeth it with the Traditiõ of the Apoſtles, that* It is a ſinne for a virgin to turne to mariage? *Epiphanius anſwereth by expounding the Apoſtle in theſe words.*

Epipha. hæreſi. .71.

1. Cor 7.

Illam dicit quæ non eſt Deo dicata, The Apoſtle *(in ſaying, that if* a virgin marie, ſhe doth not ſinne) ſpeaketh of that virgin, which ys not dedicated vnto God. *Ergo he is not contrary to the foreſaied Tradition of the Apoſtles, by which ſuch virgins are forbidden to marie, as haue vowed their virginitie. Ergo, to ſay further: They which accõpt mariage to be vncleane (as the Apoſto-*

lici did, against Whom Epiphanius there Writeth) agree not With the Apostle. And further, they that saie, a virgin maie marie after she hath made a vow, (as the compilers of the Apologie do falsly gather) are cõtrary to the tradition of th' Apossles, ãd to Epiphanius most euidẽt resolutiõ, Which I haue shortly declared.

By this it Wil appere, Whether the aũcient fathers be wel vsed of the Apology, Whereas S. Cyprian, S. Hierom and Epiphani⁹, Whõ so closely they name, for Witnesses, do so manifestly testify againſt thẽ that none must marie after they haue dedicated theyr virginitie vnto God.

Apolog. The auncient Emperour Iustiniã, cõmaũded ẏ in ẏ holy administratiõ al thinges should be pronũced with a clere, loud & treatable voice, ẏ the people might receiue some fruict therby. These mẽ leste ẏ people should vnderstãd thẽ, mũble vp al theyr seruice, not only with a drouned & holowe voice, but also in a strange and barbarous tongue.

Con. 242 *First you make the Emperor to speke of the*

the holy administratiõ,*not telling vs ei-
ther What or Wherof? For ther is an holy
adminstratiõ of al the ſeuẽ ſacramẽts, ãd
in other things alſo which the church ob-
ſerueth, as halowĩg of churches, of paſchal
taper, of palma, of aſhes, ãd in buriyng of
the dead. But the decre is referred to the*
holy oblation or ſacrifice, *the truth of
Which as ye Wil not beleue , ſo the very
ſoũd of the word ye cã not Wel abide. Se-
cõdly th'emperor ſpeketh not of* ſom fruit
*as you ſay (as though no ꝓfit came of th'ob-
lation, if the prieſt ſpake not aloud), but of*
more deuotiõ *to be ſtirred therby. Geuĩg
vs to vnderſtãd that al is not loſt, though
not hĩg be hard, but ſomwhat is won, whẽ
the ſenſe is more ſtirred. Thirdly your ſur-
miſe that we therfore ſpeke with a holow
voice,* leſt the peple ſhuld vnderſtãd vs,
*is vnſenſible. For neither the clergy ſhuld
leſe any thĩg, if the people Were learned:
Nor the people ſhould vnderſtãd much,
ſpake thei latin neuer ſo loud. And here-
tiks wold vtter the ſecrets of our ſeruice*

Were

were we neuer so warie: And no charitable man will suspecte it of the whole Church, that they enuie the peoples commoditie. Then, as for mumbling vp the Seruice, the Catholikes doe in theyr most chiefest Churches, sing and saie more distinctly and treatably, then anie protestantes doe. And (I feare) if Seruice were so songe in England, as the Dominicans, Augustines, Franciscanes, and Carthusians doe vse, many of the moste feruente in sprite, would complaine vpon the leisure and treatablenes, that were taken in it.

Fourthely the Latine is no strange or barbarouse tongue, as being the most cõmon in this west parte of the world, and one of the three principall and lerned tongues.

Apolog. Pope Julius doth euidently forbyd, that a Priest in ministring the Communion should dippe the bread in the cup. These men contrary to Pope Julius decree, diuide the bread and dyppe it in the wine.

He

He doth it so euidently, *that it is not at all, to be seen in his decree. Shewe it, that he* forbiddeth the Priest to dippe the bread in the Cuppe (*as We vse in our mysteries*) *and ye shal be honest mẽ. But he speaketh, not of the maner of the Priestes vsing or receiuing the Sacrament, but only of ministring of the hoste dipped in the blud, vnto the peple, which neither at this daie is allowed. You must serue vs no more with suche soppes dipped in lies.*

Confut. 243.

De cõsec distin. 2. cũ omne

Pope Clement saieth, it is not lawfull for a Bishop, to deale with both swords. For if thou wilt haue both, saith he, thou shalt deceaue both thy selfe and those that obey thee. Now a daies, ye Pope chalengeth both swordes, and vseth them both. wherefore it ought to seeme lesse marnail, if that haue folowed which Clemẽt saieth, that is, that he hath deceaued both his owne selfe, and those which haue geuen eare vnto him.

Apolog.

It is not laufull for you so desperatly to make lies. For how is not this desperatly done,

Con. 245

done, to say that of any man, Which can not be proued by him? The Pope sayeth, Si mundialibus curis fueris occupatus, if thou be occupied in worldly cares. *And the Apologie maketh him to say,* Si vtrumq; habere vis, if thou wilt haue both swordes. *If* Cura *signify* a sword, *and* mundialis *signifie* two, *Or if* Occupari curis *be, to* occupi two swords, *then hath the Apologie geuen a greate blowe to the Papistes. But Whereas no such construction can be made, it hath fought, in this place, not only Without a sworde, but also Without a scabberd: because there is no such Word in Pope Clemēt, in Which they maie put anie of the two swordes that they drawe out of his testimonie.*

Apolog. Nazianzen pronoūced openly ỹ he neuer had seen any good end of any coūcel.

Confut. 278. *He spake of the prouincial Councels. And he spake also of his owne time, in Which, heretikes did commonly deceaue prīces, ād by force set vp their new deuices. But he Was not so vnwise, as to mis-*

like with Generall Councels, or to geaue an example to the posteritie, of extreme and vnreasonable disobedience.

In old time when the Church of God (if we wil compare it with their Church) was very wel gouerned, both elders & Deacõs, as saieth Cypriã, & certaine also of the common people were called vnto Councelles, and made acquainted with ecclesiasticall matters. Apolog.

What were these, certain of the people, *whõ ye would proue, by S. Cypriã, to haue ben called to Coũcels? By this word* certaine, *you signifie, that there was an order takẽ, who should come, who should not come. And you make your Reader to cõceiue, that out of the cõmon people, som were chosen, which should be present at Coũcels, as though that had bene materiall in the Primitiuè Church.*

But S. Cypriã saith no such thing, that any at al of the people, were called *to the Councell, but only this*, that when manie Byshopes, at the first daye of September, were assembled together at Crathage, with their Priestes and Cypr. in Sententiis Con. Carthagi nẽsis.

Deacons, the moſt part of the people were alſo preſent. *But Who ſent for them? Or Who thought theyr preſence neceſſary? or how make you, the* preſence of the moſt parte, *to be*, a calling of certeine of the people? *By like reaſon you might ſay, that in al cauſes, where either a ſpiritual or temporal lorde is examined, the people are called to the hearing of it, becauſe they are very prone to vnderſtand newes, and are not forbydde to ſtand by, and here What is done in open Courte.*

Apolog. At the commyng of Chriſt, of God his worde, of the eccleſiaſtical doctrine, and of the ful deſtruction of Miniue, and of that moſt beautiful harlotte, then ſhal the people which heretofore had ben caſt in a traunce vnder theyr maſters, be raiſed vp, and ſhal make haſte to goe to the mountaines of Scripture.

Confut. .331. *I note, in this teſtimony of S. Hierom, your lieing ſpirit, and ſprity ſhe ſpite. For Wheras he ſpeaketh, not of the Church of Rome, but of the vniuerſall ſtate of the*

World,

world which is ſignified by Niniue, *and whereas you care not what come of the world, ſo that the church of Rome may be defaced: of that, which was but one in S. Hierome, you haue made two things, and turne that one, which is altogeather of your owne making, to the ſetting furth of your procedinges.*

For S. Hierom ſpeaketh of the deſtruction of Niniue, ſpecioſiſsimæ quondã meritricis, of Niniue which was once a moſt beautiſul harlot: *and you make him to ſpeake of* Niniue, & ſpecioſiſsimæ meretricis, of Niniue, ãd the moſt beautiful harlot, *as though that* Niniue *were one thing, and* the beutiful harlot *were an other. Yet becauſe this was not plaine enough for your purpoſe, you geue S. Hierome the ſpirite of propheſie. And* verely you thinke he ment to foretell of the moſt Gorgeouſe harlot Babilõ: *So that the* beutiful harlot *muſt not be underſtanded now of* Niniue *peculiarly (as S. Hierome applieth it) but of* the whore

In com. in Nah. cap. 3.

whore of Babilon. *Which by the interpretation of the whorish heretikes is the See of Rome.*

Iudge now whether this be to interpret S. Hierom, or to make a tale of their owne, by the gifte of theyr lieing Sprite.

Apolog. Frō thēce sayth S. Cypriā spring schismes & sects, because mē seke not ẏ head, & haue not theyr course to the Fountaine of the Scriptures, and keepe not ẏ rules geauen by the heauenly teacher.

Confut. *Where hath S. Cyprian these words?*
347 *Or where speaketh he of the* fountaines of the Scripture? Or the Original of truthe? Of seeking to an head: Of the doctrine of the Heauenly teacher.

He speaketh in the treatise De simplicitate Prælatorum, *or* vnitate Eccleſiæ, *and he bringeth al those three pointes to this end, that Christe made Peter the head of his Church. But of those* fountaines of Scriptures, *we cā not tel where he speaketh, and we knowe you so wel by this tyme, that we can not beleue you, except ye shew it.*

The

The Euangelistes and the Apostles & Prophetes sayinges shew vs sufficiently, what opinion we ought to haue of the will of God. Apolog.

This is a true sayinge, yet Theodorete speaketh not of the Wil of God generally, but, περὶ τ θείου, of the Godhead. *For the controuersie was then, betwene the Catholiks and Arrians, about the* Consubstantialitie of God the Sonne with his Father: *And therefore interprete him better, or vse not his Authoritie.* Confut. 313. lib. 1. ca. 7.

The 5. Chapiter, declaring how Councels are belyed and abused in the Apologie of the Church of England.

According to the iudgment of the Nicen Councel, we say, that the Bishop of Rome hath no more iurisdiction ouer the Church of God, than the rest of the Patriarkes of Alexandria or Antiochia haue. Apolog.

Conf.50. *The Canon is:* Let the auncient cuſtome continue in force, whiche is in Egypt, Libya and Pẽtapoli, that the biſhope of Alexãdria haue powˢer ouer them all, for aſmuch as the Biſhope of Rome hath thus vſed. *In theſe words,* (for aſmuch as the Biſhoppe of Rome hath thus vſed) *appeareth manifeſtlie the prerogatiue of the Biſhoppe of Rome, as from Whoſe maner and cuſtome they take an example of theyr doeinges.*

For if it ſhould be ſo vnderſtanded, that becauſe the Biſhoppe of Rome hath power ouer the coũtrie about him, therefore the Biſhope of Alexandria, and not the Biſhope of Antiochia, ſhould rule Egypt, Libya, and Pentapoly: that hangeth no better togeather, than if you ſhould ſay, let the Biſhop of Canterbury be Archbiſhop of Yorkeſhire or Ireland, becauſe the Biſhoppe of Rome hath power ouer the Countreies about him. And allthoughe this Argument maie ſeeme to conclude à Simili, *thus (as, the Biſhoppe*

of

of Rome ruleth his Countrie, ſo let euerie Metropolitane in like maner beare rule ouer his owne Countrie) yet to appointe by name, either Eygpte to the Biſhope of Alexandria, or Ireland to the Biſhop of Canterbury, that muſt depẽd of ſome other cauſe, and not of this, that the Biſhop of Rome hath iuriſdictiõ in Italy.

Now conſider the mater as the truth is, that the Biſhoppe of Rome hath ſupreme authoritie emong al Biſhopes, and then it foloweth by good reaſon, that the Biſhop of Alexandria ſhall rule Egypt, becauſe the Biſhop of Rome hath ſo vſed. That is, becauſe it is ſo apointed and ſo receiued at Rome, that Aegypte, Libya and Pẽtapolis ſhould perteine to the Biſhoppe of Alexandria: therefore let that order continue.

And this is the meaning of the Nicene Councell, and this maketh for the Popes Supremacy, and this proueth you to belye the Nicene Coũcel, which hath not at al, any ſuch wordes as you mention,

that he hath, no more Iuriſdiction o-uer the Churche, than the reſt of the Patriarches.

Apolog. The Councel of Carthage, did circumſpectely prouide, that no Biſhoppe ſhoulde be called, either the highe Biſhope, or Chiefe Prieſt.

Conf.53. *The Councell doth not ſay* (No Biſhope) *but*, A Biſhop of a firſt See, *ſhal not be called Chiefe of Prieſtes or higheſt Prieſt. For VVhereas there be other prieſtes beſides in the VVorld, VVhich are not ſubiect vnto his ſee: reaſon it is, that his title extend it ſelfe to no more than thoſe that are vnder his Iuriſdiction. Alſo this Canon VVas for the Biſhopes of the prouinces of Aphrica. And laſt of all it extendeth it ſelfe, only to the firſt ſees, VVhich are many according to the numbre of Countries, and not to the Apoſtolike See, and chiefe aboue all, VVhich is but one.*

Apolog. The Councel of Nice, as is alleaged by ſome in greeke, plainly forbiddeth vs

to

to be basely affectionated or bent toward the Bread and Wine, whiche are sette before vs.

Conf. 108

This disproueth nothinge at all the real presence of Christ in the Sacramẽt, especiallie if you would haue added that whiche folowe th in the verie selfe same sentence, and not haue clipped so worthie a Councell. For it folowe th thus: But lyfting vp our minde, lette vs by faithe, vnderstand, on that holy table to be laied the lãbe of God, that taketh away the synnes of the world, which is sacrificed of Priestes, vnbloudelie: and receiuing his precioufe body and bloud verely, let vs beleue these to be the pleadges of our resurrection.

Therefore the Councel in forbidding vs to be baselie affected, intended not to make vs beleue that Christ is in heauen onlie, and not also vpon the Aultar.

The old Councell at Rome decreed, that no man should come to the seruice saied by a Priest well knowen to keepe a Concubyne. Apolog.

We find no such Canon in the old Romaine Councels. But Nicolaus and Alexander Popes, haue willed, that none should heare the Masse of that Priest, whom he knoweth vndoutedly to kepe a Concubine, whereby ye may vnderstand the masse alowed, and the lustes of the Clergie punished, and your mistaking of the Councell corrected,

Apolog. The olde councell Gangrense, commaundeth, that none should make suche difference betwene an vnmaried Priest & a maried Priest, as he ought to thinke the one moze holy than the other foz single life sake.

Confut. 240. *The wordes be these*, If anie make a difference of a Priest who hath ben maried, as thoughe when he sacrificeth, a man might not communicate with his oblation, accursed be he. *The Councell therefore speaketh of suche as were first maried, and afterwardes toke Priesthode vppon them, and not contrarywise, of such as were first of all pri-*

stes,

ſtes, and then afterwards did fall to ma-
riage. In which poynte the obiection of
Catholikes againſt you, conſiſteth.

Apolog.

The Councell at Carthage cõmaun-
ded, nothing to be reade in Chriſtes cõ-
gregatiõ, but the Canonical Sciptures.

Conf. 248

Why reade you then Homelies of your
owne making? But to the matter. The
wordes of the councel are theſe. It hath
ſeemed good vnto vs, that beſides the
Canonical Scriptures, nothing be red
in the Church vnder the name of the
holy Scriptures. *Therfore it forbiddeth*
not the reading of other thinges, but in
that ſort, as they ſhould be commended
and vttered for Scripture it ſelfe. And
ſtrait wayes it foloweth in the ſame de-
cree. Let it be laufnl alſo for the paſ-
ſiõs and deaths of Martyrs to be read,
whẽ their yerely feaſts are kept. *Doe*
you ſee your lie now, and wil ye lowly cõ-
feſſe it? Or are ye ſo froward, that ye wil
not ſee it, or are ye ſo cunning, that ye cã
defend it? Your cõfeſſion or defenſiõ we

are content te heare, but if you will be blinde, lette others behold and conſider, that nothīg but Canonical Scripture, *and* the, deathes of Martyrs to be readen alſo in the Church, *can not both be true and ſtand togeather.*

And beholde whiles I thought this obiection could not poſsibly be refelled, it was for certainty reported vnto vs here by ſome that were preſent at M. Iewels ſermō at Poules Croſſe the fiftenth of July laſt, that he complained that M. Doctor Harding wrōgfully charged the authors of the Apologie with this place, as being a manifeſte abuſing and mangling of the third Coūcel of Carthage. For, ſayd he, We alleage not this out of the Coūcel of Carthage, but of the Councel of Hippo.

Did ye ſo in deede? Is not your Apologie therin againſt you? Is not the Coūcell of Carthage both named in the Text, and noted in the margent thereof? Your Latine is thus. Vetus Concilium Carthaginenſe iubet, ne quid in Sacro cœtu

In Apol. Eccleſi. Angl.

legatur

legatur, præter ſcripturas Canonicas, *ãd in the margẽt, thus it is noted.* Tertiũ Carth. ca. 47. *And the Engliſh interpretation hath thus:* The old Councel at Carthage cõmaunded nothing to be readen in Chriſtes cõgration, but the Canonical Scriptures: *and there lykewiſe in the margent ye put Concil. Car. 3. cap. 47.*

How dare ye then ſo loudly to lie, that ye alleaged the foreſaied place out of the Councel of Hippo, and not the Councell of Carthage? It appereth well, that Doctor Harding hath ye vpon the hippe, when to ſaue your ſelues from the fall, ye deny your owne words. And wonder it is, that M. Iewel would euer be the reporter of ſuch an anſwer, whereas himſelfe hath vſed this very place of the Coũcel of Carthage to like effect ãd purpoſe, as ye haue vſed it in your Apology. Eſpecially whereas there is no Councel of Hippo extant at al, vnto which yet ye refer your ſelues. Cõſider therfore (Indifferent reader) of this place,

In his reply to D. Cole.
In his replie to D Harding .157.

place, and ſuffer not thy ſelfe ſo to be abuſed, that they ſhal make thee beleue, that they alleaged not that Councell, Whiche thou maieſt ſee With thy owne eyes to be named and quoted in theyr Apologie, and that they folowed the Canons of the Councell of Hippo of Whiche they can ſhewe no Canons at all, that are extant.

Apolog. In the Councell at Chalcedone, a Ciuile Magiſtrate condemned for Heretiks by the ſentence of his owne mouth, the Biſhoppes, Dioſcorus, Iuuenal, and Thalaſius, and gaue iudgement to put them from that promotion in ỹ Church.

Conf. 315. *In What parte of that Councell, maie one finde this Which you reporte? In the thirde Action We doe reade, that Paſchaſius With his two felowes the Legats of the Pope of Rome, pronounced the ſentence of condemnation againſt Dioſcorus, the forme Whereof is fully there expreſſed. How then? Shall We thinke, that one of the Popes Legates Was a Ciuill Magiſtrate? Or that the Ciuil Magiſtrate condemned Dioſcorus ageine by*

the

the ſentence of his own mouth, *when he was ſufficiently iudged, by the whole Councel of Biſhopes? Ye haue manie fetches, yet you can not but be conuinced in this place of an impudent lye, or extreme folie.*

The moſt that ye might ſaie (as farre as we can reache) is, that the Ciuile magiſtrate ſubſcribed vnto the ſentence of the Councell, and by his voice alſo condemned Dioſcorus for an heretike. But this is not inoughe for you, to ſaue your honeſties. For you muſt declare, that the ciuil magiſtrat, not only cõdẽned them, *by his teſtimonie or aſſent, but alſo* by his ſentence, *and not ſuch a ſentence only as might concurre with the iudgmẽtes of the Superiours (lyke as euery biſhoppe in a general Councel geueth ſentence in eauſes Eccleſiaſticall. But it is included within that one ſentẽce which the chiefeſt in al the Councel do alow and geue) but you muſt pue, that the ciuil mgiſtrat gaue the ſentẽce with* his own mouth.

For

For ſo ye ſpeake as though he had ben the the beſt man in the place and preſident of the Councel.

To this of Dioſcorus that ye may aunſwer the more fully, I Wil not troble you With Iuuenal and Thalaſſius, Whome ye haue alſo belyed in this mater, Biſhopes of an other ſorte than Dioſcorus Was, although you haue cõdẽned them together.

The Sixth Chapiter wherein is noted, how the Apologie belieth and abuſeth the Scriptures thẽſelues.

Apolog. It was ſaied indifferently to all the Apoſtles, Feede ye.

Conf. 48. *YOu meane, I am aſſured, the one and twẽty of S. Iohn, in Which chapiter yet, there is no mẽtion at al, of the plural number, With* Feed ye: *but, to S. Peter alone* feede thou (*ſaieth Ieſus*) my lambes, feede thou my ſhepe. *Whether haue you a Ghoſpell not yet knowen to the World, in Which Chriſt ſaieth indiffe-*

indifferently to al his Apoſtles, feede ye?

Woe vnto you Scribes and Pharſeis, Apol.
which haue takē away ẏ keies of knowlege, and haue ſhut vp the kingdome of heauen before men.

The Scripture ſaying, that one iote or Conf.72.
title of the law ſhal not paſſe, vntil all be fulfilled, a changing of the numbre in any place of the Goſpel, muſt not be thought to be vnworth the noting. Of the keie of Luc.11.
knowlege Chriſt ſpake, and not of keies in the plural number.

Paule ſaieth, that the tyme ſhould be, Apolo.
when men ſhould not awaie with holſome doctrine, but be turned backe vnto fables and lyes, and that wythin the very Church.

And that within the very Church? Conf.202
Where finde ye theſe Wordes in S. Paul? That men ſhould not away with holſome doctrine, it is to be founde in the fourthe chap. of the ſeconde to Timothe. And it is verified in all heretikes: but that S. Paul ſhould referre thoſe Wordes to the very Church *it ſelfe, it is impudently attributed*

ted to the Apoſtle.

And to graunte vnto you as muche as might be, for excuſe of your Wordes, *that in ſome ſenſe it might be true, that euen* Within *the* verie Churche men ſhoulde not away with holſome Doctrine: *that is, that althoughe manie, for theyr vnderſtandinge diſſented not from it, yet in theyr lyuing they ſhoulde impugne it: Yet, to ſaye as you doe, that S. Paule dothe expounde his* Woordes *of the* verie Churche, *it is altogeather boldelie, and falſelie affirmed.*

Apolog. God, by hys Prophetes often and erneſtly commaundeth the King &c. To wryte out the booke of the Lawe for hym ſelfe.

Conf.303 *Ye bring this place to proue, that temporal Princes haue as much to doe* With *Religion, as Biſhoppes and Prieſtes. For the Kinge (ſaye you) muſte* Write *out the Lawe. But* Whie *leaue ye out*

Deut.17. *that* Whiche *foloweth,* accipiens exemplar

emplar, takynge the Copie of the Prieſtes of the Trybe of Leuie? *By which woordes it is clearlie perceyued, that it is not in the Kynges handes to meddle with Scriptures, but as he receaueth them of his betters (in that authoritie) the Prieſtes.*

King Ioas bridled the riot and arrogancie of the Prieſtes. Apol.

We finde no ſuch wordes in the text, 4. Reg. 12. Conf. 307

Ioſue receiued cõmaundements, ſpecially touching religion. Apolo.

We haue readen the whole Chapiter Ioſue 1. and we find no ſuche ſpecialties there, but onelie that he ſhoulde paſſe ouer Iordane, And diuide the lande of Promiſe, and be of good cumforte and ſtrength, with other lyke woordes, all to the Temporall Gouernement of the people: but, of Religion, Sacrifice, Praying for the people, expounding the Law &c. no one ſentence. Yea rather (as it appereth in the firſt ſetting of him, in his office) Confut. 305.

office) the ſcripture ſaieth expreſſly, If any thing be to be done for this Ioſue,

Nu,27. Eleazar the Prieſt ſhal aſke counſel of the Lorde. *At his worde (vndoubtedly at the Prieſts)* he ſhal goe furth and come in &c. *Which of the two then is nerer to God, ād worthier by his office? He that ſpeaketh himſelfe with God, or he that heareth God his word by any interpretatour? He which geaueth the commaundement, or he which muſt obey it?*

Doe no more ſo, with the ſcriptures, ād if none ſhal let you, to make your own ſenſe vpon them: yet neuer take ſo much vpon you, to put in the text it ſelf, which is not of the Scripture. And further conſider, whether this be not to adde and take awaie from the Scripture, to make that of the plural nūber, which is of the ſingular only: To ſuppreſſe thoſe wordes which being put in, doe diſſolue the knot of the queſtion: To put that in, whiche is not at al in the text: To alleage ſayinges that can not be found: And to miſcon-

ſtrue

ſtrue ſentences that are founde. And then, when you haue conſidered all this, conferre therewith, that which ye finde in the Apocalipſe of S. Iohn, that, If any man adde vnto theſe things, God ſhal lay vpon him the plagues that are written in this booke. And if anie man diminiſhe of the wordes of the booke of this prophecy, God ſhal take his part out of the booke of life, and out of the holy Citie, and from theſe things which are writtē in this booke. Apo. vl.

The 7. Chapiter, conteining the flat lyes of the Apologie.

There haue ben wittely procured by the Biſhop of Rome certaine perſons of eloquence enough, & not vnlearned neither, which ſhould put their helpe to his cauſe now almoſt deſperate. Apolog.

NAme the Pope which hath procured them: Name the Perſone which haue ben procured, and ye ſhal either confeſſe your faultes, or ſtand Confut. 9

gyltie for two lyes.

Proue also, that he wylely procured *ani mẽ to help his cause: because this word* wylely *maketh your lye ãd slaũder more greeuous. For either you meane, that he did it in dede, and that he would not be sene to doe it, either that he did it boldly and manifestly, but yet vsed a witty and subtil meane vnto it.*

Concernig the first, he neded not to be ashamed to defend his cause. He might boldly without reproch choose any of the lerned ãd eloquẽt Catholiks for that purpose. For, the faith which the whole Church opẽly cõfesseth, what dishonesty at all is it, to cõmaund aloud, that the best lerned shuld declare it, and by declaring of it cõmẽd it, that whẽ iust cause us geuẽ of it, it mai be knowẽ for a truth sufficiẽtly pued.

Concernig the second, it were a small part of policy, to labour by a fancy to perswade the whole world in a falsitie.

Apolog. Princes desirous to restrain ye gospel sought many wayes, but prenailed nothing: & now almost ye whole world doth begyn

begyn to opē their eies to behold ẏ light.

What place hath your goſpel in Spain? Conf. 11
What place in Italy? What ſucceſſe hath your goſpel in France? Whē Lady Marie was once proclaimed Queene, how preuailed your preachīg? Did ye not flee beyond ſea into free Cities? And why into thoſe more thā into ani other? but becauſe ye preuaile not with Princes, but ſuch as cal you to their fauour, of whō yet ther are ſo few, and ſo weak in al Chriſtēdom that in the rekning they make a litle ſomme. And now (ſay you) the whole world almoſt, doth begyn to open their eyes. *A worſhipful begining after xv^c. yearis. But why ſay ye not (without* almoſt) *that al the whole world begīneth to opē their eyes? You haue a cōſcience (I trow) in making a lye, and therfore you add* almoſt. *How much thē lacketh I pray you? If Loūā, Paris, Bonony, Padua, Salamāca, Cōplutū and other great Vniuerſities, but ſmal portiōs of the whole, if theſe were lightened by your goſpel, would ye put out your* almoſt?

What meane ye by this almoſte? *Perchance all is ouercomed with you, ſauing Rome itſelfe, and the ſmall Cities about it. Nay, haue ye not greate and Princely ſtates, (as of Florence, Vrbine, Genua, Ferrara, Millaine, Venice, Treuers, Mentes, Colone, Saliſburg, and the Catholike Cantones) And ſundrie Countries (as Bauarie, Sauoy, Burgundie, Loraine, Brabrant, Flaunders, Holland, Artoys, Henaut, Friſeland, Guelderland, Cleueland, Pruſſia, Carinthia,) And many Ilandes, (as Sicilia, Corſica, Sardinia, Maltha and the Zelãds) And many kingdoms (as Naples, Frãce, Spaine, Pole, Bohemie, Hungary, and Portugale) and the Empire it ſelfe, which ſee well enough how darke your goſpel is? But no matter for theſe ſmall peeces.*

What ſay you then to the new Indians, which alone are greater, than all, whom we haue rekened? If you lacke but them alone, haue you all the world allmoſt? No: This is ſo great a lye, that

migh

might turne it backeward, and ſay: the whole world almoſt doth defie your Goſpel.

All theyr trauayle hath in a manner come to naught. Apolog.

How ſay you to the late generall Coũcel, which had ſo wõderful good ſucceſſe, and which is ſo executed in Rome it ſelfe, that not only the Biſhopes, but Cardinals alſo are ſent to theyr cures, and goe obediently vnto them. Conf. 15.

No bodye driuing it forwarde, and without anie worldly helpe.

King Harry the eygth then, is no body with you, the Duke of Saxonie, Lantgraue of Heſſe, King Edwarde the ſixth, the Villaines of Boheme, the Hugonites of France. &c. Al theſe then are no body.

On the other ſyde our cauſe againſte the wil of Emperours.

If Charles alone had not geuen more to clemencie (which ouercommeth, moſt of all, noble perſonages when they haue the greateſt victorie) thã to iuſtice: wher

had the Dukes of Saxony and other your defendours bene?

From the beginning against the wills of so many Kinges.

Euery Anabaptist in Brabãt or Scotlãd, liueth against the Prĩces Wil, because he generally Wisheth euery heretike out of the Way, for feare of infecting the good Chistiãs: yet ther is another wil in Prĩces, Which if they Would folow, no heretike could haue peeped vp in all Christẽdom, but he shuld haue ben quikly dispatched.

In spite of the Popes.

That is true in one sense, because in deed very spite hath moued diuers mẽ to refuse his authority: but in an other it is false. For if he (for exãple) had stomaked the matter, he had held them for excõmunicate which should haue the name of Kĩg Hẽry in their bokes, like as on the cõtrary side it was high treason to haue the name of Papa in any writing or Caleder.

And almost maugre the head of al men, hath taken encrease.

Here

Here again commeth in almoſt. *No, if men had reſiſted it in deede, it had neuer ben receiued. But partly through couetiſe of Church goods, partly through werines of ſtraight liuing partly through hatred of ſuperiour powers, and partly through curioſity to heare what newes came out of Germanie, the merchandiſe of heretikes had an open vent.*

And by litle & litle ſpread ouer into al countries, and is come at the length euē to princes Courtes and palaces.

Neuer ſay at length. *For euen from the begining therof it was in the Courts of Princes, as of King Henrie the viij. Duke of Saxony &c. And by plaine force of law, the greater part of our owne country is kepte yet ſtil in it.*

The holy Fathers did alway fight againſt the heretikes with no other force, then with the holy Scriptures. Apolog.

It is falſe, as it appeareth by the firſt Nicene Coūcel, declaring the cōſubſtantiality of God the Sōne with his Father: The ſecond Councell at Conſtantinople, Confut. 27.

reſorting to the Writinges of theyr forfathers for profe of the Godhead of the holie Ghoſt . The Councel at Epheſus, deſining our bleſſed Ladie to be Deiparam, *the Mother of God, and not only* Chriſtiparam, *the mother of Chriſt : And the Councel at Calchedon where the fathers cried out aloud againſt Eutyches (denieing the two natures in Chriſte, and aſking in What Scriptures laie the two natures)* Ea quæ ſunt Patrum teneantur. Thoſe things which the Fathers haue thought, let them be kepte.

Apolog. If there had bene any whiche would be but a looker on and abſtaine from the holy Cõmunion, him did the old fathers and Biſhops of Rome in the Primatiue Church, before priuate Maſſe came vp, excommunicate as a wicked perſon and as a Pagane.

Con. 92. *How proue ye this? Marie out of a decree of Calixtus, or as ye ſhould ſay Anacletus. Yet he ſpeketh not of al the people, but of the clergy onli, which he apointeth to attend vpon the Biſhop at the aultar:*

Which

which are to saie, seuen, fiue, or three Deacons, likewise, Subdeacons, and other ministers. Neither are they excommunicated if they doe not receiue, but willed to be kept without the Church dores: a far lesse punishment, so far furthe at the least, that it proueth you a lyer.

Our aduersaries at this day haue violently thrust out and quite forbydden the holy Communion. Apolog.

They haue so forbidden it, that seeing the slewth of the common people, they haue made an expresse law, that whosoeuer doth not communicate at Easter, shal not be taken for a Christian. Conf. 91.

And bysides, if it be to far for you to goe to Rome it selfe, whereas the examples of the primitiue Churche continue in theyr best practise, you maie aske of the Churches of Flāders and Brabāt, and if there be not more receiuing at euerie principal feast in the yere, thā is church for church, in the whole yeare with you, then let me be reproued. And this ofte

receiuing

receauing of Catholike people, can not stand wyth a violent thruſtyng out, and a forbidding the holy communion, *as you belie the Clergie.*

Now, if by the holy communion *ye meane not, the receiuing of the Sacrament as Catholykes vſe, but receiuinge vnder bothe kindes, neither in that ſence ſpeake you truely. For no violence was vſed whiles one kind only was miniſtred, no commaundement driuing the Chriſtians at the firſt vnto it, but their owne willes and deuotions allowing it: neither, by anie later Canon of the Churche are both kindes ſo quite forbidden, but that vpon good aduiſe and charitable conſideration, both may be graunted.*

Apolog. **The Biſshoppes of Rome doe carie the Sacramentall bread aboute, vppon an amblyng horſe whither ſo euer them ſelues iourney.**

Confut. iii. *What if he would ryde twelue miles or ſeuen miles out of Rome, doth he ca-*

rie

rie the Sacrament with him vppon an horse? No forsothe. *Ergo* not whether so euer he iourneieth.

Againe, howe doth he carie it? In lyke sorte, as noble men carie theyr necessaries with them vpon Sũpter horses, or packe vp in casketes trũkes or males anie of theyr singular and pretiouse iewelles? Surelie the simple and plaine Reader, maie thinke vpon the credite of your woordes, that the Pope when he rydeth out of towne, carieth the Sacrament inclosed vp with him, and set vpon some horse, as though it were perteyninge to his household prouision.

Yet the truthe is farre otherwyse: for in solemne and greate processions onelie, the Sacrament is cariede about. But, I truste, a Procession, is none of the Popes iourneys, neither muste his holines be sayd to ryde out of towne, whẽ he goeth about the Cytie in his Bishoppelie Ornamentes for praiers sake onelie and deuotion.

Now

Now when such high feasts do come, the mõstrãce or pix for the Sacramẽt being verie greate and massy, is sette in deede vpon an horse, not as a cariage of the Popes, but as conteining a Sacrament of the Christians. Which, that it might be the better in syght, and with more ease caried about, therefore hath it pleased the deuotion or inuention of no euil mẽ, to prepare a fayre horse to carie vppon his backe the pix in which that bodie is kepte vnder the forme of bread, whiche

Matt. 21. *disdayned not to ride vpon an Asse, whẽ it came into Hieruselem in visible forme of fleash.*

Apolog. They say, and sometyme do perswade fooles, that they are able by theyr Masses to distribute and apply to mens commoditie all the merites of Christe his death, yea although many tymes the partyes thinke nothing of the mater, and vnderstand ful litle what is done.

Confut. 225. *Name them that doe saie so, and you shalbe discharged of a lie, and they punished for their words. For the Catholiks al-*

low

low not theſe phraſes: we are able to diſtribute by our Maſſes &c. *As who ſhould ſay, the Prieſt were no more a ſinfull mã, nor an hygh miniſter, at the moſt vnder God, but were in dede a certaine God, and had in his owne power to pleaſure whom he liſteth: which is nothing ſo. For if we ſhal conſider the acte of the Prieſt as it is his owne pſonal, ſo doth he according to his deuoute intention, not by authoritie, but by ſupplication, obtaine a vertue and influence to come frome Chriſt, to them for whom he ſpecially offereth.* But himſelfe alſo being *a poore wretche and compaſſed with infirmitie, he neuer learned of the Church ſo proudly to ſpeake as, that,* I am able to do this by my Maſſe.

Againe, if it were true, and if the Church did ſo teache, that the Prieſt is able of his own ſelf without aſking leaue, to make applications of Chriſtes merits, (which in dede is not ſo) yet to ſay, that he maie applie al the merites of Chriſtes

paſſion

passion, is altogeather impossible. For Whereas there is no proportion betwen a finite thinge and an infinite: the Priest which hath a limited Authoritie, and such a power as hath an end, how can he stretche it to the distributing of all the merites of Christes death, whiche are endelesse and infinite? Therefore Isaie discharge your selues.

And concerning that absurditie by which you would encrease your readers indignation against our cause, saying, that we distribute and applye Christes merites when the parties thinke nothing on the mater, *that is not so vnreasonable, as the vnwise brother would thinke it. Whereas the praiers of the English congregation (if in dede God accepted them) maie procure strength in the Lorde, vnto the brothers of France or Germanie, although they were either a sleping or drinking.*

Apolog. It is a shameful parte and ful of infidelitie, that we see euerie where vsed in

the

the Churches of our Aduersaryes, that they wil haue innumerable soztes of mediatours.

Innumerable. *This is one plaine lye.* Conf.122
For the Churche knoweth but two, the one When the party Which commeth in betweene to entreate and make peace, maie by equalytie or Authoritie, haue to doe With both, of Whiche sorte Ihesus Christ alone is a mediatour, being perfite God nothing inferiour to his Father, and perfite Man, nothing disdaining a man: The other When by Waye of requeste onelie and by intercession, the freindes and acquaintaunce of both sides speake a good Worde and fauorable, for the partie distressed, vnable by themselues to commmaunde or Woorke anie thing, but by the fauor and especiall grace of him Whiche hath the better. Of this sorte are all the Saintes of heauen and al good men in earth.

And poore men can not tell to whiche Apolog.
Sayncte it were best to turne them first.

Blessing

Bleſsing to your hart, that you care for the poore, emong Whom I neuer hard of anie, Which Was in the doubt, of Whiche you ſpeake. But if it be ſo in anie, it maie quickly be told him, that he ſtudy not lõg about the mater, but praie generally in ſhort Wordes, and ſay: O all ye Saintes of God pray for me.

Apolog. **What would theſe men haue ſaied, when in al Councels newe ordres & new decrees continually were deuiſed?**

Confut. 186. *Marie We Would haue ſtoode to the Catholike Coũcels, in Which new Credes from the old were neuer made, but the old made more plaine, by expounding in plainer Words the faith that Was before.*

Apolog. **Some of the Fryers, and Monkes, put a greate holynes in eating of fyſhe, and ſome in eating of hearbes, ſome in wearing of ſhewes, and ſome wearing of Sandales, ſome goeing in a linen garment, and ſome in wollen.**

Confut. 143. *If by ſome ye meane ſpecial perſons, I can not tel What, nor Where: When ye name them to vs, or Wil ſend your charitable*

table letters to them, I warrant you they shal be spoken withal. But whereas this appertaineth not to the common cause of the Church, or the cõtrouersie and questiõ betwene vs, what Frier Tucke, or Don Roger doe thinke priuatly, therefore if by the worde one, *ye meane the whole orders of Friers and Mõkes, and make this sense, that some orders of Friers put a great holines in fish, ãd some in flesh &c. Then doe most shamefully and vilie slander them.*

For S. Bernard an Abbate instructeth his Monkes after this sorte: Corporum conuersio si sola fuerit, nulla erit: *that is,* the conuersion of the bodies if it be nothing but that, it is nothing. *And by conuersion of the bodies, he meaneth (as it foloweth in the sermon) the shauing of Monkes, the cotẽ, the Rule of theyr fastes, and apointed howres of singing. And Petrus a Soto, the diuinitie Reader in Oxforth, in Quene Maries tymes, himself being a Dominican Frier, and keeping* Serm. 2. in capite Ieiunij.

himſelfe faithfully Within his order, yet he made no ſuch accompt of externall thinges, as you falſely ſclaunder Monkes and Friers to make. But as all learned men doe, When they Write of the true Worſhipping of God, ſo he expreſly ſayth With the Apoſtle, That Corporal exercise is profitable to little but Pietie and deuotiō is profitable to al thinges. *And againe.* The kingdome of God is not meate and drinke, but Iuſtice and peace, and ioy in the Holygoſt. *Bring you furth now on the contrary ſide that Religious mē put an holines in ſuch externall ceremonies or rules, as you ſpecifie.*

Tract. de inſt. Sac. lect. 5.

1. Tim. 4.

Rom. 14

Apolog. 1 Zuinglians and Lutherans vary not betwixt them ſelues vpon the principles & foūdations of our Religiō, nor as touching God, nor Chriſt, nor the Holygoſt, nor of the meanes to iuſtification, nor yet euerlaſting life, but,

2. Upon one only queſtion, which is neither weighty nor greate:

3. Neither miſtruſt we or make any dout at all,

Ent

But they will ſhortly be agreed. 4. Confut. 1

They vary about the body of Chriſt, the one confeſsing a true preſence thereof in the Sacrament: The other withſtanding it, and faining, Chriſte to be preſent by figure onlie: This is one.

Neither in the Sacrament only doe they differ, but alſo in queſtions of the law, of the Ghopel, of iuſtification and of good workes, *as Nicolaus Gallus a Lutherane proteſteth againſt them.* 2. Nicolaus Gallus in theſibus & hypo.

Nowe, whether the queſtion of Chriſtes preſence be weightie or no, let him 3. *be iudge which heareth Chriſt ſaying,* Niſi manducaueritis, *excepte ye eate the fleſh of the ſonne of man, and drinke his bloud, ye ſhal not haue lyfe in you, &c.* Ioan. 6. *This is the third.*

This which foloweth I note not as a lie, 4. *but as a ſenſible and vain foly. for the parties thẽſelues ſtriuĩg euery day more ãd more th'one againſt th'other, ãd (as Amſdorphi⁹ a Lutherã witneſſeth) their cõtradictiõs beĩg vnable by any poſsibility to be*

made agree togeather. How ful of vaine hope are you, which haue ſo litle doubt of theyr concorde, that ye truſt they will be agreed ſhortly?

Apolog. They haue throwē vs into priſon, into water, into fyer, and haue embrued themſelues in our blond, not becauſe we were either Adulterers, or Robbers, or Murtherers, but only for that we confeſſed the Ghoſpel of Jheſu Chriſt, and put our confidence in the lyuing God.

Conf.152 *To ſpeake of the holines and honeſty of your behauiour, I truſte to haue a better tyme, in the meane ſeaſon, I aſke you quietly, was W. Flower put to death* only for his confidence put in the lyuinge God, *and not for ſtriking and woūding a Prieſt, as he was miniſtring the Sacrament vnto the people?.*

Acts and Monuments. pa.1129.

Apolog. Our purpoſe here ys not to take in hand at this preſent to bring to light and open to the worlde, thoſe thinges which were meete rather to be hyd and buried with the workers of them. It beſeemeth neither our Religion, nor our modeſtye, nor our ſhamefaſtenes.

Ye

Ye lye like hypocrites as ye are: doe ye not tarie longer in ſpeaking the worſt ye can of the Catholikes, than in any other common place of your modeſt and ſhamefaſt booke? Doe ye not put in writing moſt ſhamefull thinges, either not done at al, or done ſo longe a go, that now they were hid and buried? Doe ye not bring to Engliſhmens eares the vnknowē prākes of foreners? Doe ye not oft repeate Diaſios and Caſſios, as though it ſtoode with modeſtie, to iterat, and exaggerat ſuch tales? But ſuch is your Religion, your modeſtie, and your ſhamefaſtenes, that it beſeemeth you wel enough. Conf. 154

Let the Vicar of Chriſt and the Head of the Church remember, that they be of his canonists which haue tought ỹ people that fornication betwene ſingle folke ys no ſynne. Apolog.

It wilbe harde for him to remember it, becauſe he neuer heard it or read it. And as hard it wil be to heare or reade that, which was neuer ſpoken or writen Confut.

of a Canoniſte, proue ye nowe, that euer anie Canoniſt hath taught as you report.

Iohannesde Magiſtris, *to whom you refer vs in your margent, can not be found to haue anie ſuch wordes. Perchance ye would ſaie,* Martinus de Magiſtris, *whiche vas no Canoniſte, but after the faſhion of Scholemen, aſking the queſtion* whether ſimple fornication be a deadly ſinne, *maketh obiections firſt againſt the truthe, and afterwarde refelling them, concludeth moſt expreſſlie thus:* Simple fornication excludeth from the kingdome of God: Ergo it is a mortal ſinne.

Now if anie Iohannes de Magiſtris, *vnknowen yet to the worlde, canne be brought furth of you to ſaue your honeſty in ſo impudent a lye, yet excepte ye can proue, that he was one of the, Popes own Canoniſtes, ye can not but be giltie of one lie at the leaſt in this place, which yet I dare ſay ſhal be forgeuē you, if ye cā but proue, that euer any Canoniſt hath ſo cō-cluded.*

Goe

Goe to now, and proue your ſelues true mẽ: ād burdẽ the Popes Canoniſts With alowing of that Which is expreſſly condemned by them. Apolog.

Let him remẽber they be of his owne which haue decreed, ẏ a Prieſt ought not to be put out of his cure for fornication. Confut.

You muſt brīg him the place, or it is not poſsible he ſhuld find it. for your marginal note willeth him to ſeke can. 3. 9. 7. Wher no ſuch thīg is, and the paragraph, Quia, which ſpeaketh of ſuch only as are not to be promoted to holy orders, becauſe of theyr Bygamie. But the trueth is, that by al Canons old and new, the faulte is puniſhed. For by the old, were he Biſhop, Prieſt, or Deacō, he was depoſed and put to penaūce: by the later the party offendīg had teneyeres penaunce inioyned him. Can. Si quis Ep: Dit. 81.

Let him remẽber alſo, how Cardinall Campegius, Albertus Pighius, & others many moe of his own, haue taught, that ẏ Prieſt which keepeth a concubine doth lyue more holily & chaſtly, then he which hath a wife in matrimonie. Apolog.

Confut.[1]

If ye were Cardinalles to his holines, no doubt ye would do him great seruice, which being so far out of office, and farre from Italy, take such care to bring thinges to his remembrance. But doe not ye not forget your selues in the meane tyme by affirming so boldly, so many lyes? Campegius ād Pighius do not say that, which you reporte of them.

For of two euilles, there is no one the better, both being euil, but one is lesse euil than the other. A cōcubine with a priest is naught, and an open harlot (no mater though ye cal her his wife) is worse. They say not, that to keepe a cōcubine is more holily and chastely done *(as though any holines were in it at al) neither that to haue* a wife in matrimonie *is euill (as though mariage were not honorable) but of these two foule faultes, a Priest to keepe a secrete harlot, which goeth vnder the name and pretense of a necessary seruaunt, or the same to professe that she is his yokefelow, and to take the parish to*

witnes, that she is his, at bed ād at bord: the first is euil, the seconde is worse: the first hath not put al shame asyde, the seconde is impudent: the first may come of infirmitie, the seconde wil haue it allowed by Authoritie.

Apolo.

I trust he hath not yet forgotten, that there be many thousandes of harlotes in Rome, & that him selfe doth gather yerely of the same harlotes vppon a thyrtie thousand duckattes by the way of annual pension: Neither can he forget, howe him selfe doth maintaine brothel houses, and by a most fylthie lucre doth fylthylie and lewdely serue his owne luste.

Confut.

Speake ye by report of others, or by experience? If by report, were they that reported it, somewhat skilful in the mater or no? If they were not, but spake also by reporte, standeth this with your purpose? and doth this beseeme your Religion, your modestie, your shamefastnesse, which ye acknowledge *in your selues, so absolutely to obiecte so greate a mater, to so great a Bishop, vpō an heare saie*

ſaie onlie.

But if they ſpake of knoweledge, howe came they by it? Sate they in commiſsion in Rome it ſelf, and called the harlottes before them by authoritie? But how were that either tolerable or reaſonable, in a ſtrange Citie to plaie the Magiſtrate, or to labour in the numbring of harlottes?

Or went they from houſe to houſe with a pryuie ſerche, making a worthie occupation for Ghoſpellers to be curious in? Or through acquaintaunce with whores and bawdes, was the whole accompte without further labour brought vnto them? They are not to be accepted for honeſte witneſſes, whiche are ſo wel acquainted, or ſo muche fauored of thoſe naughtypackes. Perchaũce as they wẽt vp and doun in the ſtreets, they nũbred certaine ſcores of harlottes. There was a ſimple eye then I trow, and a deuout purpoſe in the marker of ſuch occurrentes. Yet if it were ſo, howe gather they, that manie thouſands of harlots are in Rome,

becauſe

because they obserued manie here and there to goe in the Citie?

What so euer shalbe aunswered, it will be replied, that they themselues are not far from harlottes, which being no Commissioners for the purpose, so diligently obserue such proceedings, and that they which couete after such knowledge, doe feede in theyr myndes vppon no better than carren. And as it maie be seene by theyr apparell, distincte from honest women, that Curtesans are in that populous City, so to beable to say it constantly, that many thousands of them are therin placed, it must procede of experiẽce, And it should not be reported in the hearig of Christians, excepte it were euidẽtly declared. Yea neither thẽ also, if we rightly vnderstood our Sauiour saying: Lethim which is without syn emõg you cast a stone first at her. *Wherfore this of many thousãd harlots in Rome shal stãd for one lie, ãd he which dare come forth ãd pue it in dede, shal stãd to defence of his honesti.* Ioan. 8.

Nowe

Now concerning the yearely penſion which the Pope (youſaie) gathereth of them: how great is it? Mary vppon a thirty thouſand duckates. *And howe manie harlotes are there? Manie thouſandes youſaie. But I aſke how manie? Make a gheaſſe as you do vpõ the annual pẽſion gathered of them. Are there think you, thirty thouſande harlottes or thereabout? Nay are ther three or foure thouſands of* ſo many *as you would haue ſeme to be there? Surely within this number you can not welcome, becauſe ye affirme that manie thouſandes are there.*

Goe to then, if there can not by your accompt be leſſe than three thouſand (for of two thouſand only no man euer ſayeth there are many thouſandes) euery one paieing ten ducketes by the yeare, the whole penſion maie eaſely be made vp. And thinke you, that any man diſpoſed to make a vãtage, would gather no more of ſuch perſons, as ſo lightly come by their mony? If but three thouſand tippling hou-

ſes

ſes were in anie Citie, a very fauorable Prince would not make ſo litle of them (for exciſes &c.) as thirty thouſand duckates by the yeare. But if he were a couetous and greedie Prince, hauing ſuche a foule companie in his Citie of whome he might take large exactions euen for iuſtice ſake; would he be contented with an yearely penſion of ſo litle value? So few thouſand duckattes agree not with ſo manie thouſand harlottes: and therefore ye ſhal doe wel to make a reuew, and mend the lye where it is.

You procede further as it were to a greater mater: which if it be ſo, ye make a third lye, although in deede I ſuppoſe, that it is but the ſecond lye in this place, ſet more abrode ād dilated. For he maintayneth *(you ſaie)* brothel houſes, &c. *How proue ye that? I think ye will tel vs here again of the thirty thousād duckats, ſpecially becauſe ye ſpeke alſo of a moſt filthy lucre, to which duckats we haue āſwered before. And now we ſay further, that*

he

he taketh no annual vantage of harlotes at al, but ſuch as commeth from euerie one that dwelleth in the Citie, by auncięt tribut and cuſtome.

But you ſaie further, he maintaineth them (I would ye were ſo maintained) But by what meanes? Defendeth he theyr cauſe, as he would the cauſes of honeſt perſons? Doth he prouoke them by immunities and priuileges to tarie? Is he offended when anie good man either mercifully doth conuerte them to a better kinde of lyfe, or iuſtlie puniſhe them, for offending againſte the Lawe? Wil ye ſee how they be maintained?

They muſte not dwell in haunted or great places, but in bycorners and lanes. They muſt not ryde abrode in coches or chariotes, but walke a foote in the ſtreates. They muſte not goe in apparell all lyke other women, but weare a ſhoorte vayle of one certaine colour vppon theyr heades, that they maie be knowen, for harlottes. And if they lyke ſtrum-

pets

pets doe offende againſt anie of theſe orders, they paie a greate forfait.

Of whiche pointe if ye will gather, that the Pope ſerueth therein his owne luſt and lucre: what men are ye ſo to peruerte that, for whiche praiſe is due vnto him? Shoulde he not puniſhe them at all? Or in puniſhing them, ſhould he not doe it to the terror and example of others? Ye will aunſwere perchaunce, that he ſhoulde haue none ſuche in the Citie. Obiecte then onelie that againſt him, and ſlander him no more with procuring aduantage in maintaininge of whores, nor defame hym no more that he ſeeketh his owne lucre by ſettinge greate Forefaites, or trybutes vpponthē.

*And then cōcerning the permitting of thē in the City, I aunſwere you, that in temporal gouermente it is not euil in reſpecte of a worſe which els would follow, to lette harlottes and bawdes * lye with diſhonor ād ſhame in the ſinkes of great Cities,*

If Canels ād ſinkes becōmen dable, thē let M. Ies Vvel crie on (as he did in his laſt ſermon againſt him) that M. Harding vvil defend the cauſe of harlottes,

Cities like as Minstrels, Daunsers, Iuglers, Vsurers, and other of vnhoneste and vile behauiour of life are suffered to remaine euen in Lõdon it selfe, and that when al the Superintendents of Englãd shal be at theyr conuocation.

And this I speake touching ciuill policie: for concerning the spiritual gouernement, there is in Rome daily and vehement preaching against them.

In the beginning of Lent, and before Easter the Pope doth solemly accurse thẽ.

Besides this, they shal make no testament before theyr death, nor afterwards be buried emong Christians, except they did repent in tyme of theyr life. How say you then? Proue not these things in the iudgemẽt of an indifferent man, that the Pope will haue no harlots at al in Rome, if either experience of ciuil policy should perswade it, or force of his spiritual sword and sentence, could winne it? And yet dare you so lewdly to write, that he maintaineth brothel houses. &c.

Of

Of a monaſterie, made by the bleſſed Pope Pius Quartus charges and charity, in which the Harlottes conuerted from their wicked trade of euill life, through publike preaching or priuate exhorting, ſhould be receaued and kept in all honeſtie: of ſuch a houſe and maintenaunce of them to ſuch a life, We haue hearde, and they which haue ben at Rome, are certaine. But of any procuring of their contynuaunce in their filthe and harlotrie, you haue heard perchaunce, but you ſhould not haue ſo ſtoutly obiected it, before ye had bene more ſure of it.

Bring furth your Author, that We may ſee whether ye be not light of credit, Or proue your owne ſayings true, if your ſelues be the Authours, that ye be not conuicted of impudencie.

If theſe things would haue pleaſed vs *(that is, harlottes, brothel houſes. &c.)* we needed not to haue departed from theſe mens felowſhip, emõg whom ſuch enormities be in their chiefe pride and price. Apolo.

M 1 Would

Confut. 170.

I Would this were true. For then no doubt, but if ye were in company of good Catholikes, such as be as sorie as you for enormities, and cõplaine thereof as hartely as you, though not so vndiscretely: ye would repent you of your lying and slandering, and heare Masse with a good wil and deuotiõ, and pray to Saints, and pray for the soules departed, and obey the B. of Romes authority. Which Bishop, at this present, is a man so diuine and excellent, (as appeareth most euidently, by his expelling of deuils out of possessed bodies, by expelling the Courtesans out of the City, by correcting al disorders in the Court of Rome, by ſpuidig for those partes of Christendome, which either haue no Bishops, and then he sẽdeth them some, as of late he did into the Indians: or had Bishops, and enioyed them not, in which case he hath sent them home to their Countries) that if in deed, ye had the mĩd to returne to the Catholike Church, ye might neuer better doe it, than now, when the heade

theroſ

therof is ſo wõderful for his holines, fortitude of mind, vprightnes, and Charitie.

But ye haue a mad fanſie to belye your ſelues ãd ſay, that ye had no cauſe to depart from vs, if enormities of life wold haue pleaſed you: *whereas in deede as lõg as the maſſe ãd the Pope be regarded, you cannot abide our cõpanie, though the maners of the Catholikes were neuer ſo well amended. Now if ye dare be bolde with your ſelues and ſay, that ye be ſo perſuaded as ye be not: take hede yet, what ye report of others, and think not, it is enough to ſay it, and neuer to proue it, that* ſuch enormities are with vs, in theyr chiefe pride and price.

Paule the fourth not many monethes ſence, had at Rome in priſon, certain Auguſtine friers, many Biſhops, & a greate nũbre of other deuout men, for religions ſake, he racked them, and torměted them. Apolog.

The truth is, he cauſed a Publike Edict to be made, charging all ſuch as were gone out of their religion and habite, to Con. 17.

returne againe to their house and Order. This cõmaundement preuailed with many, which cõsidering their dissolute liues, came willingly vnder obedience and order. Others which passed not for the Popes commaundement or their former vowe, being apprehended were put in prison, that vexation might geue them vnderstanding, and that disobedience shoulde not escape vnpunished euen in their bodyes. As for racking and tormenting them, that is one: and that many Bishops were so handled, that is another: or that they suffred for religiõs sake and not for their owne disobedience, that is a third fowle lye.

Apolog. Although we be not ỹ men we ought and profesſe to be, yet whosoeuer we be, compare vs with these men, and euen our owne life and innocencie will sone proue vs true, and condemne their malicious surmises.

Con. 127 *Concerning your liues, the greate adoe which yow make for wiues, proueth what gift of continencie is emong yow.*

And

And they being in deede no wiues but concubines, either one ſynne defended and mainteined, draweth not an other with it (which is impoſſible) either els one maie iuſtly collecte and gather, that in the other maters beſides incortinency, ye be not innocent. I reporte me alſo to your rayling vpon the Pope, whom ye knowe not: Your belying of honeſt men which yet liue: Your ſlaundring of whole orders and companies, either vpō heare-ſay only, or for the peculiar faults of ſome fewe perſons. &c.

Call ye this innocency? Let the world iudge, where more diſordre of life is, emong Catholikes, or heretikes.

Apolog.

We haue ouerthrowē no kingdom, we haue decayed no mans power or ryght, we haue diſordered no common welth.

Confut. 173.

The hundred thouſand bandes of Germanie, which by tumult and vprore armed themſelues againſt the nobility, and died al in it, be witneſſe againſt you.

The Duke of Saxony and Lantgraue

of Hesse, be Witnesses against you, because they stoode in field against Charles the v. Whom ye can not denie to haue bene theyr true Souereigne and Emperour.

The Sacramentarie Zuitzers of Berna, Who robbed the Duke of Sauoie of his townes and Coũtryes from the farder side of the Lake of Geneua vnto the Alpes, they shal be brought against you.

Geneua it selfe, which is neither in the power of the Duke of Sauoie, nor vnder theyr lawefull Archebishoppe, but hath taken all iurisdictions from them, into her owne handes, maie proue somewhat against you.

The Hugonotes of Fraunce, your brothers, and others in Scotland Which haue and doe yet continue in theyr rebellions stomakes and enterprises, shal testifye, that some mans ryghte is decayed by you. But if you thinke all these Witnesses to be farre of, and that they can not be well examined; aske (I praie you) and I thinke ye shall finde,

that

that the Brothers of Englande haue furthered the cause of the Hugonotes of France and Knokes men in Scotland.

And to be shorte, goe into your owne bosomes, and consider what compassion ye haue ouer the afflicted congregation of the lowe coũtries, where theyr cõspiracies and enterprises, are so clearlie betraied and broken. Or consider what ioye ye haue had in it, when not only against lawful Authoritie, but also common honestie, and order, they spoiled Monasteries, expelled the Religious, threwe doune Churches, and plaied other suche parts, as sprites of hel doe sometymes in greate tempestes.

Apolog. The B. of Rome to fede his ambitiõ & greedines of rule, hath pulled in peeces ỹ Empire of Rome, and vexed and rente whole Christendome a sunder.

Con. 178 *Merciful God, what meane ye? Are ye offẽded, that the empire was placed in the Weast, to the defence of Christẽdom? And the suppressig of the Lõbards power which thẽ was greuo⁹ to Italy, doth that of*

fend you? Charles the greate, so blessed and valiant a Prince, shal his actes not onlie be called nowe into question, but vtterly be condemned through you?

If you cal this, a pulling of the state in peeces, that an Emperour was set vp in the Weast, because the Emperour of the East was both vnable and vnready to helpe the Weast church, thē is this present Emperour with al his predecessours gilty of vniust possessiō ād accessory to the Popes ambition, as you terme it. For if at the beginning the title was not good, he can not with safe conscience abide in it. And if that were pulling the Empire in peeces, you perchaunce wil set it together againe, and helpe to put doune the Emperour now liuing with al that state, that ye maie make al ful and perfite, as it was vnder one Emperour ouer the whole.

Againe he did not feede his ambition, being as great in authoritie before as after. Neither pulled he it in peeces, but where ther was no whole ād good peece

left, there he placed a perfite state of gouernement. And it lacked so much that al Christendome was rent a sondre by it, that except by that meanes prouision had ben made for defence of the Church, the Lombardes euen at those daies and the Turke sense that tyme, had spoiled and rent al Christendome.

He put Chilpericus the French king being no euil prince, beside his realme, only bycause he fansied him not, & wrõgfully placed Pipine in his rome. Apolog.

Chilperike was so good a Prince, that he was commõly called stupidus, a dolt. *He was also wholy geuen to belly chere, ãd loue of womẽ. And therfore the whole realme of Fraunce made erneste sute to the Pope, that they might be loosed from theyr othe made vnto him: wherby it apereth, that the Pope folowed* not an only fansy of hys own, *but the requeste and aduise of a whole Countrie.* Confut.

Now as for placing of Pipine wrongfully, I knowe not how they could make it probable,

probable, except he were made kinge against the good willes of the nobility, ād communaltie of Fraunce. For whereas euery common wealth is greater thā the Prince which gouerneth it, and maie depose the same vppon lawfull cause, and whereas ryot and doltishnes are causes sufficient so to doe (as making the prince vnable to gouerne it wel) it foloweth cō. sequētly, that if the whole stat of Fraūce deposed Chilperike *and erected* Pipine, *ther was not fault cōmitted in so doying.*

Apolog. **He vtterly destroyed the state of the most flozishing Citie and commō wealth of Flozence, his owne natiue countrie.**

Confut. *How great words,* vtterly destroied, *and,* florishing Citie? *It was neuer more quiet, thā it is now vnder the Duke. For by naturall reason vnder one certaine head, peace is better maintained, then in nūber of families ād factiōs, be they neuer so smal. And by experiēce they do feele, that they haue lesse stur ād vprising, thā they haue knowen: whereas vnto fourtie*

frayes

yes which they had before aboute the
ſt place, they haue not one as nowe.

Allthese were Popes, all Peters ſucceſ- Apolog.
ors, all moſt holy fathers: whoſe ſeueral
oordes we muſt take to be as good as
neral Ghoſpels.

Who told ye ſo? Wher find ye it ſo? Who Con. 184
uth taught you to lie ſo? For not only the
Popes words, but alſo his priuat writings
re taken to be ſubiect vnto errours and
gnorance, as other mens doings are: but
ot his definitiue ſentence vpon any ma-
er to be generallie beleued.

The ſelfe ſame mē which haue led theyr Apolog.
life at Rome, in ẏ holy city, in ẏ face of ẏ
moſt holy father, who alſo were able to ſe
all theyr ſecrets, & at no time departed frō
ẏ catholike faith: as for exāple, Laurētius
Valla, Marcilius Patauinus, Frauncis
Petrarke, Hierom Sauanorola, Abbote
Joachim, Baptiſt of Mantua, & before al
theſe Bernard ẏ Abbat, haue many a time
& much cōplained of it, geauing ẏ world
alſo ſomtime to vnderſtand, that the Bi-
ſhop of Rome him ſelfe; by your leaue,
is verie Antichriſte.

Fiue

Confut. 207.

Fyue lyes I will note at the leaſte in thus one ſentence.

Firſt, of al theſe who̅ ye name, no one did lead his lyfe in Rome, but Laurence Valla.

Secondly, they were not well able to ſee the Popes ſecretes whiche lyued not in the Citie with him familiarly.

Thirdly, concerning your lye, that at no tyme they departed from the Catholike faith: *Laurentius Valla was new fangled, Marcilius was a plain heretike. Abbate Ioachim vttered hereſie, which was condemned, but ſubmitting himſelf to the Catholike Churche, he eſcaped for his owne perſon.*

Fourthely, of the faultes of Rome, S. Bernard hath complained, but neuer of the Popes tyranny, and barbarous pryde.

Fifthely, it was the ſpeciall grace of Luther, and the blindnes or follie of the foreſaid perſons, to geue you to vnderſtand, *that the Pope ſhould be very Antichriſt. For the making of which lye, ye*

wil neuer so much aske our leaue, *We haue no such Authoritie to geue it vnto you, and therefore I praie you quiet your selues, and neuer trouble vs more hereafter with such requestes.*

we, saieth Hosius, wil bid away with the same scriptures, &c. It behoueth not a man to be expert in the law & scripture, but to be taught of God. It is but lost labour ẏ a man bestoweth vpon the scriptures. For the scripture is a creature & bare letter. This is Hosius saieing. Apolog.

This is not Hosius saying. Nay, of set purpose he reherseth it for an heresie: to declare how the new Ghospellers of this age, haue proceeded still from naught to worse, and are now come some of them, to such a diuine spiritishnes, that they contemne the studie of the Scriptures as a carnall thing and vnprofitable, and will not haue anie man vse the testimonie of them. Conf. 11.

But God forbid (*saieth Hosius*) that we should euer so much as think these things, which belong not to a Christiã man Hosius de expr. ver. Dei

man. For we hold with S. Hilarius, who iudged hereſie to come from the vnderſtanding, not from the ſcripture. *Seeing therefore that Hoſius hath ſo expreſſelie declared him ſelfe, to diſſent from Zwenkefeldius hereſie, Whiche woulde not haue the Scripture to be credite, What impudencie is it, ſo bolde lie to chardge him with it, as though it were his opinion, to haue the Scriptures put away.*

Yet this, ſo greate impudencie, ſe howe it ſhall be maintained? For all though it be perceiued, of the Authors of the Apologie, that Hoſius wil ſone repli against them, and ſaie, that they doe him wronge: yet rather than they will not ſeeme to eate theyr woorde, and to b vnable to defende that, whiche the had once ſayed in the firſte edition of the Apologie, they increaſe theyr faul and ſhame in the ſecond edition. An whereas in conſcience, they ſhould haue tried Hoſius mercie, and hau confeſſe

Note the ſtomach.

confessed theyr mistaking of him (which had bene a token of good natures, and such as especially should be in the professours of an holy Ghospel) yet in theyr seconde Edition and further deliberation vppon the mater, they not only doe not reuoke theyr slaunder, but make Argumentes to defende it.

And firste, to that which Hosius mighte truelie saie vnto them, that they doe hym wronge, and that the woordes whiche they obiecte againste hym, are not hys owne woordes, but the woordes of the Heretike Zwenkefeldius: *they aunswere.*

Apolog. In the second edition.

But howe then, if Zwenkefeldius make Exclamations on the other syde and saye, that the same verie woordes are not hys, but Hosius owne woordes?

Confut.

If he will be so shamelesse, as to obiecte that vnto Hosius, as Hosius owne, for whiche Hosius expressely reprouath him: Or if he wil be so folish as to professe that

that opinion, whiche he wil put awaie from himself, when he is chalenged of it, he is a meete witnes for the Apologie. But howe is it likely and probable, that Zwēkefeldius might so doe? It foloweth.

Apolog. **For tel me, where hath Zwenkfeldius euer writen them.**

Confut. *What if so much be not tolde you, will it folowe, that because you knowe not, where to finde them in Zwengelfeldius, therefore they are not in him at all? Or because it is not told you wher Zwēkfeldius hath writē thē, therfore Hosius doth alow them? For herein is the pointe, whether Hosius aloweth them for his owne wordes, or no.*

Apolog. **Or if he haue writē thē, & Hosius haue iudged the same to be wicked, why hath not Hosius spokē so much as one word to confute them?**

By like reason you might make S. Augustine a greate heretike, because in his booke ad Quoduultdeum, *he noteth shortlye the hereſies that were in the world, and doth not also confute them a*

he telleth them. But the cause of Hosius fact is euident, for that his principal purpose in that place, was to shew the heretikes procedinges, and not to tary about the confuting of theyr sayinges. And whereas he compteth Zwenkfeldius an vptarst heretike for those foresayd wordes, is it not manifest, that he himselfe hath no lyking of those woordes? Verelie although Hosius in noting Zwenkfeldius for those wordes, hath not straitewaies aunswered his argumentes: yet he sufficiently proueth himself to be of a contrarie opinion, and thereby aunswereth your fonde obiection, by whiche your would seeme to make Hosius a Zwenkefeldian, in that he iudged Zwenkfeldius wordes to be wicked, and yet spake not so much as one worde to confute them. *As though it were not to speake some word at the least against a position, to saie no more but this of it, that it is an heresie. But see what foloweth in the Apologie.*

Howe so euer the matter goeth, all- Apolog.

though Hosius peraduenture wyll not allowe those wordes, yet he doth not disalow the meaning of the wordes.

Confut. *This*, howe so euer the matter goeth, *of which you speake, hath this sense in it, that there is no remedie, but you must, one way or other, make Hosius to be a Zuenckefeldian, least you should seeme to recant and reuoke that, which most vniustly and blindly ye haue layed vnto his charge.*

And therefore, whereas it is most manifest, that Hosius aloweth not those heretical wordes, which he attributeth vnto Zuenkefeldius, and whereas ye can neuer purge your selues of the slaunder made vppon him in that behalfe: ye depart from the matter, neither prouing sufficiently your obiecton, neither confessing honestly that you haue mistaken him, but leauing it with a peraduenture Hosius wyll not allowe those wordes, *ye procede to proue, that* how so euer the matter goeth, *Hosius disaloweth*

allowеth not the meanynge of thoſe wordes.

In which poynt, ye diſcharge not your honeſties, but ſhew partly your fond inuention, in burdening your Aduerſarie with the ſenſe of thoſe wordes, the ſpeaking or writing of which, ye can not proue againſt him, his open fact and denial ſtanding to the contrarie: partly your wretched diſpoſitiou, in mainteyning a lye by impudencie, as though neuer to confeſſe your fault, were the next way to be deliuered. I adde further, that ye be leſſe ſure of Hoſius meaning, than of his ſpeaking or writing. For wordes and letters are ſenſible, but the meaning without ſome externall ſigne made, is not intelligible.

If therefore you will leaue to preſſe Hoſius with the foreſaied wordes, be-cauſe peraduenture he will diſallowe them, *ſhould ye not much more haue ſtayed your ſelues, from layīg the meayng of them vnto his charge?*

Except you be ſo foliſh, as to thinke, that he Wil not put awaie from him the ſenſe of thoſe Words, the very forme of Which ye gheſſe he Wil diſalowe.

But let vs ſee further how ſubſtantially ye Wil proue Hoſius to be of this mind that the Scriptures are to be reiected. It foloweth.

Apolog. **For wel nere in all controuerſies.**

Confut. *Your ſlaunder is to general: come to ſome ſpecial poynt or other.*

Apolo. **And namely touching the vſe of the holy communion vnder both kindes: although the Wordes of Chriſt be playne and euident, yet doth Hoſius diſdainefully reiecte them, as no better thã cold and deade Elements.**

Confut. *What meane ye by*, diſdainfully reiect them? *Doth he ſcrape them out of his boke? Doth he cal thẽ, not Worth a ſtraw, as Luther calleth S. Ioannes epiſtle* ſtramineam, a ſtrawen epiſtle? *Doth he ſay that they are crepte into the text out of the margen, as Beza reporteth (like a blindebuZZarde) the Wordes of S. Lukes*

Beza in Anno. in Luc. 22.

Ghoſpel

Ghoſpel, which ſhal be ſhed for you, *to haue ben infarced? What hath Hoſius don to the texte of the Scripture, that ye ſhoud ſo lowdly obiecte it, that he doeth* diſdainefully reiecte them? *Bringe in your argumentes, that they may be conſidered: And ſhew vs ſome euidence, that ye ſeeme not to light and ſlaunderous of your tongue.*

There is no doubt, but Hoſius and you, will not agree vppon the ſenſe of many textes: but concerning the wordes themſelues of the Ghoſpel, Hoſius can not poſſibly reiecte them, being a Catholike. For in ſuch caſes he can doe nothing of himſelf, but muſt folow the Catholike church. And the Catholike Churche is ſo religious towardes Scripture, that as ſhe hath receiued it, ſo ſhe mainteineth and keepeth it ſtill.

Note therefore this place (gentle Reader) and marke whether the Authours of the Apologie, haue either the habilitie to proue that, by which they

haue defamed a right Catholike and Reuerend Bisshoppe: Or the humilitie and honestie, to confesse theyr fault, and to aske forgeauenes for theyr obiecting of that which they are not hable to proue.

Apolog. The Canonistes of this day, for theyr bellyes sake vse to say of the Pope, that for as much as he is Lord of al benefices, though he sel for mony Bishopriks, Monasteries, Priesthod, Spiritual promotions, and parteth with nothing frely: yet, because he cõpteth al his own, he can not commit simonie though he would neuer so faine.

Confut. 259. *How proue ye, that the Canonistes, of this day, haue such a conclusiõ as you speke of? The author of* Summa angelica, *or Theodoricus, whom ye name in the margen, for the prose of this mater, are dead many daies agoe, and serue not to proue, that the Canonists* of this day *now liuig, haue this or that opinion. Therfore I wil be so bolde as to charge you with one lye in accusing the* Canonistes of this day.

Another lye shal be, that you slaũder

them

them, to speake (What soeuer they be of whom ye meane) for their belies sake. For (God knoweth) al the lawiers which you euer haue seene or had to do withal, fare litle the better for the Popes table.

The thirde lie, (and that moste notable) is, that ye make them to conclude it absolutely and generallie of the Popes prerogatiue, which they meane but in a certaine case, and one certaine respecte onlie. For, the distinction and determination of this question, by the verie Summam Angelicam *it selfe is, that concerninge suche punishementes and paines, as are sette vppon Symonie by the positiue Law, the Pope is not subiect vnto them. But for the other thinges, which are Symoniacal, and punishable by the Law of God:* In ijs quæ sunt Symoniaca de iure diuino, the Pope *is not exẽpted frõ the fault and paine due to it.*

The Greeks haue neither priuate Masses, nor mangled Sacramentes, nor purgatories, nor pardons. Apolog.

An inſtance in anie one of theſe, is ſufficient to proue you a lyer. And therefore to let paſſe Aſia, Syria, Aſſyria, and Armenia, countries too far to goe vnto and ſee whether we ſay true or no: In Venis at this day, in the Greeke Church, the prieſt receiueth alone at the altar, which is (by your interpretion) to ſaie a priuate Maſſe: and of this you mai be fully perſwaded, if (becauſe ye miſtruſt the Catholiks reporte, which haue ſeen it) you will but aſke of the Reuerent Father Shire, or ſome of your owne Merchantes which haue trauailed thither, or ſend ſome letter of yours by theyr frendeſhip to anie falſe Chriſtiã, and faithful brother ther, to knowe whether you haue not ſpoken more, than you are able to proue.

Apolog. **We turne ẏ ſcriptures into al tõgues: they ſcante ſuffer them to be had abroad in anie tongue.**

Confut. *Haue ye turned them yet into Welſh and Iriſhe? but for lieing vpon yourſelfe I leaue you to your ſelfe.*

Concer-

Cõcerning the Catholikes, if your saying be true, who then maintaineth the Hebrue Readers of the old testament in Rome, the expounding the same in latin in euerie Catholike Vniuersitie, the open selling of Bibles, Hebrue, Greek and Latine, in al Printers shoppes, the continual reading of Scriptures in Monasteryes, not only in opẽ Church and secrete Celle, but euẽ in the Refectories, at diner and supper? Who doe al this but Papistes? Your lye therefore is verie notorious.

Peter verely whom the Pope hath oftener in hys mouth and moze reuerently vseth to speake of, then he doth of Jhesu Chriſte, dyd boldely ſtand againſt the holy Councell. Apolog. Con. 274

If ye loued, either God or man so trulie and iustly as ye would be thought to doe, it were impossible for you, so suspitiously to interprete the honour geauen to the Seruant, to be a diminishing of the honor and reuerence due to his Master. For the charitie of God, the greater as it is

it is in vs: so it maketh vs to reioyse &*il more and more, the more that anie is prayſed or remembred, whom he fauoureth. And to murmur, grudge, caſt doune the heade, or make a lippe at it, when S. Peter, or any other of the glorious and bleſſed in Heauen, is dayly and reuerently ſpoken of: what is it els, but malitiouſly or blindelie to thinke, that S. Peter hath alreadie honour inough, or rather to much ſeruice done vnto him, and that God him ſelfe is like to fare the worſe, if his Saincttes be continuallie magnified?*

1. Cor. 13. *On the other ſide, concerning our neighbour, Charitie* being patient gentill, not ſuſpitious &c. *howe might a man full of ſpirite (except it be of the hotte ſprite of Hel) iudge by a mans reuerent ſpeaking of S. Peter, that he would not ſpeake, ſo reuerentelie of Iheſus Chriſte?*

Beſides this, ye whiche lyue in England, and make ſuche reportes of the

Pope

Pope, whose abode is in Rome, being neither of priuie chamber, nor houſeholde, nor of the ſame Citie or Countrie with him: howe can ye (by anie likelyhode) be other then falſe lyers in iudging ſo particularlie of his maners, vntill ye bringe the Authour of this your ſaying: or light beleuers of tales, when ye haue named the Authours?

Yet truly we do not deſpiſe councels, aſſemblies and conferences of Biſhops and learned men, neither haue we done that we haue done, altogeather without Biſhopes, or without Councel. The mater hath ben treated in open Parleamēt, with long conſultation, and before a notable Synode and Conuocation. Apolog.

Yeas, altogether without Biſhops and without a Councel. For in that notable Parleament, the firſt of our Soueraigne Lady that now is Quene (in which that was don for you that was done) ye could haue no Biſhops in the plurall number to ſtand for you: becauſe ye had not ſo much as one in the Singular number. Con. 275.

Albe-

Albeit afterward in dede one ye had, and he being deceaued or ouercummed did beare with the procedinges more properly, then ſupport them.

This is one. Now, as for the treating of the matter in open Parleament, it was ſo open, that your voices had no place in it. This is an other.

Thirdly, concerning the long conſultation that was vſed, the Parleament began after Chriſtmas, and without any greate arguing to or fro, the maydenbill (as it was called) of the Princes Supremacie was readye to haue paſſed aboute the beginning of Lent. Then ſtode one vp that ſpake againſt it, with ſuch libertie that he was examined vpon it, and loſt his owne libertie 30. dayes together, and with ſuch truth and grauitie, that for ſo many daies after, the matter alſo of the Supremacie was ſuppreſſed. Yet about Eaſter, for the Worde head, *came in the* Word Gouernour. *And ſo was the Supremacye admitted, when the*

Parlea-

Parleament so little thought of such a fetch, that an earneſt fauorer of the Gospel toke indignation at it, and saied, that if men were ashamed of the word it self head, *they should also refuse the* Supremacie *it selfe which was imported by it. And cal you this a long consultation? This is a third.*

Last of all touching the notable Synod and cõuocation, it put vp to the Parleamẽt an expreſse bil of informatiõ against your procedinges. So far of it was from helping you. This is the fourth greate lye, in this one little sentence of yours.

From which fowre, if ye wil defende your selues, by referring your meaning, not to the first Parleament of the first yeare of Quene Elizabeth (in which ye were Sirs out of office) but vnto the other that folowed (the Catholike Bishops now being safely kept in prison) then as ye debate the poyse of your former lyes, so for al that ye doe augment the weight of your foly. For your matters being broughs

to paſſe for you, in the firſt Parleamẽt, in which none of you were p̃ſent, though the Parleament *foloving, had* ben open *the* cõſultation long, *the* cõuocation nota-ble (*albeit this might be proued to be an open, longe and notable lye*) *yet note, I praie you, the folie and lie which in this ſentence goe togeather. For your maters being don to your hands, in the firſt* Par-*leament, where no place was made for you: it is a verie lye to ſaie:* We haue not done, that we haue done, alto-geather without Biſhoppes. *And the firſt Parleament ſeruing your purpoſe ſo fullie, that ye needed not an other, what wiſedome was it to haue a* longe con-ſultation *and* notable Synode *vppon that, whiche was before concluded for you, and by you was not to be remoued, for all your notable conuocation?*

Apolog. **Continuallie for the ſpace of fyue hun-dred yeares, the Emperour alone ap-pointed the Eccleſiaſtical aſſemblies.**

Con. 311. *Where beginne you to recken? Three hundred*

hundred yeares after Christ, there was no Emperour in the world, openlie professing him selfe a Christian: and yet Ecclesiasticall assemblies were apointed ād kepte in Hierusalem by the Apostles, In Palestina when Victor was Pope, At Rome by Fabian &c. Then if ye will begyn at Constantin the first, and take the fyue hundre yeares folowing, howe make you it true? For the first Councel of Nice it self, was called by Sylvester the Pope.

Temporall men subscribe and geaue sentence, in generall Councels. Apolog.

Subscribing we graunt: geauing of sentence we vtterly denie, and you can neuer saue it from a lye. Excepte by such a figure as shal make two diuerse thinges in degree and perfection, to be all one with you, and that it is as lawful to geue sentence in a mater, as to subscribe to it, after it is geauen. Con.318.

The Popes would nedes make all the realme of Englād tributary to them, and exacted thēce yerely most vniust & wrōg- Apolo.

full

ful taxtes. So deare coſt vs ỹ frindeſhip of the Citie of Rome.

Was the Realme ſo vnable to reſiſte him, that you may truely ſaie, the popes would nedes haue it ſo? *Through your ouer much ſtudy on the boke of the Lord, ye may be perdoned, for not knowing the hiſtorie of our Realme: Which if you will take the leaſure to conſider, will teache you, that the taxes or Peterpence of which you ſpeake (or els ye muſt perdone me, if I vnderſtand you not) were ſo freely geuen by Kinge Ihon to the Popes for euermore: that excepte his conſcience had moued him vnto it, there was no force of armes, nor will in the Pope, to make him of neceſſitie to doe it.*

And becauſe you make it a faulte as it were general of all Popes, that needes they will haue taxes of you: remember Paulus the fourth his dealing with you, at the comming of Quene Marie to her raigne: at which tyme hauing Princes on his ſide, and by his owne ſtrength ſome-

some what able to helpe forward, yet he neither required Peterpence (a small matter in respect of our Realme, or his charges vppon Christendome) neither absolute restoring of religious houses to the former and laufull holders of them, a great matter without all controuersie, yet such as he might haue brought to passe if Popes were the men, as you make thē to be. Wherby it appeareth, that although ye might freely make lyes vpon the Ambition and couetise of Popes in olde time: yet these Popes which of late haue in dede bene so much able, and yet through charitie so litle willing to take of you, do in all mens eyes and iudgments, conuince you of lying and slaunderous tonges.

When folowing God his bidding, of Apolog.
theyr owne free wil resorted vnto ẏ doc=
trine of Iesus Christ.

As for example, in our owne coun- Con. 345
trie: In King Harry the viij. dayes, who so would not haue abandoned the Authoritie of the Bishop of Rome, should be

hanged, drawen, and quartered. To haue but the name of a Pope in a matins boke was treason, permitting men to praye to S. Gregory which was a moste holy Pope, and punishing thē for hauing that name Pope stāding by him in their kalēder &c.

In king Edwarde his tyme, the procedinges increasing, it was punishable to heare Masse, &c. And at this present, it is so odious and dangerous, not to come vnto your Ghospel, that yourselues prouoking the Catholikes to answer you, or alowing the bragging manlynes of such a challenger: yet now when answers are prouided for you, ye stoppe by all feare that ye can make, first that none be brought in, and afterwards that none be readē, vpō paine of the cōmissioners displeasure. And, were not the iudgement of our Princesse greater, than to suffer suche an absurditie, as that you shoulde prouoke and crake, when none is willing to fight, and when the enemie is comming forwarde, then call vppon the temporall Arme to driue

him

him backe, that you might triumphe in your maner Without the victory, surely had not the goodnes of our Princesse misliked this cowardnes, ye had by this tyme made it death, to haue any booke of the Papistes making in Louane. And call you this, Men of theyr owne wil to resorte to your doctrine?

And for our parts truly we haue sought hereby neither glory, nor wealth, nor pleasure, nor ease: for ther is plentie of al these thinges with our aduersaries. Apolog.

It is harde to truste you, especiallie wheras this nedelesse sayīg (that you haue not sought for glory) proueth that you are content to be thought to haue the contempte of glorie: Which is but a base and sory argument of humilitie. As for your desire of Wealth, although Luther, the mā reised of God, had not for couetise preached against pardons, and if Peter Martir (chaynging his opinion With Whiche he came to Oxforth, and from his Lutheranisme turnīg himself to Zuinglianisme Con. 346.

for loue of ſo ſweete a liuing did not make it probable (as he ſayed vnto Iulius his man after a greate feaſt made to him in Oxford, O Iuli, bonum eſt nos hîc eſſe, *O Iuly, it is good being here) And although your miſerable miſery and baniſhment in Which you Were at Geneua, that in condition the popiſh Religion might be diſplaced, you Woulde be content to conforme your ſelues to the Princes Religion and orders, Which (in the article of ſupremacie) Caluin your maſter coulde not abide, And although your ſelling of ſtone, lead, ſlat &c. your Woodſales, your byying of Copyholds, your begging of mony and Wheat toward houſehold, your breeding of ſwyne With the ouerſight of the Superintendent himſelf in that kinde of cattell: although (I ſay) all theſe matters might make it not vncredible, that you had the deſire of Wealth in your pouerty, Which be ſo greedie thercof yet dayly ſtil in your pientie: yet becauſe in theſe foreſayd poyntes the fault may be layed not*

vpon

upon religion, but on the persons profes-sing it, I shall therefore bid you consider one principall end and conclusion of your Gospell, to see thereby Whether ye seeke not for ease and pleasure, or (if yourselues be better disposed) Whether the course of your Religion doth not drawe men to that affection.

For running out of Cloysters, breaking the vowes of pouertie, of obedience, of chastitie, no rising at midnight, short prayer, contempt of prescribed fastings, yoking of Priestes and their Women together &c. and such an Apprehension of Christes merites by Faith, as maketh the handes to let goe all meddling With good Workes &c. these being the effects of your religion, and part of the greatest poyntes of your profession: let it now be iudged, Whether these men saie true or no, in glorying that they seke not ease and pleasure, except you Will say, ye be not inclined after the Wayes of your owne religion.

The 8. Chapiter conteining the Rhetoricall, Slylie, and Frumping lies.

Apolog. **We can not away in our Churches with the shewes, and sales, and byeing, and selling of Masses.**

Con.iii. *AS Whoshoulde saie, We your Aduersaries doe abide it. No verelie, We no more alowe the sellinge of Masses, than the Inceste of the renegate Friers and Sisters: And yet there haue ben in the Catholike Church Religiouse personnes so fowlie disposed. As doeth appeare by the chiefe Apostles of the new Ghospell, Luther, Oecolampadius, Peter Martir, Bale, Barcklet, Barlowe, Scorie &c. Which departed out of the Churche on theyr owne heade and perill, and liued not well in the Churche whyles they were interteined in it. And so, although some faithlesse and wretched fellowes, might be proued to haue sold theyr Masses in the*

Churche

churche: that conuinceth them to be naught, and not that the Churche consenteth vnto it.

we verelye, because we knowe the shedding of Christe hys Bloud vppon the Crosse to be the onelie Sacrifice, are well content with it alone, and looke for none other. And forasmuche as yt was to be offered but once, we commaũd it not to be renewed againe. Apolog.

You Woulde (I perceaue) haue the Catholikes compted exceading couetous and insatiable, as thoughe they shoulde thinke the shedding of Christe his Bloud vppon the Crosse to be vnsufficiente to saluation. Conf.123.

But yet howe thinke you? Notwithstanding ye are so well content, *(as ye saye) With Christe his Passion alone: doe ye not thinke it necessarie for you, to obey the Churche, to obey your Prince, to abstaine from lying, from adultery, from Simonie &c? If besides the passion of Christ, you must also keepe the*

Commaundementes, and doe as manie good Workes as ye may, then as you are content, *so are We: And you are no Wiser (by this rekening) than other poore folkes are.*

But, if Christ his Passion doth so content you, *that ye seeke not to suffer also With him, after your degree, in a certaine proportion: then doth it plainlie appeare, that you are quickly satisfied. And in such sorte to be* well content, *as for suche as neuer thincke to ascend after Christ, and are verie vnlike vnto him.*

Apolog. Why hath he hys Legates (as much to saie as moste suttle spyes) lying in wayte in all Kinges Courtes, Councelles and priuie chambres? Why doth he, when he lyst, sette Christian Princes one against an other, And, at his owne pleasure, trouble the whole worlde with debate and discord?

Con.178 *First, let it be proued, that the Pope doth it, and then afterwardes aske the cause Why? And cõsider also, Whether it becom-*

becommeth the Church of England, that ſuch an Apologie ſhould goe furth in the name of it, as meddleth with the legats, whom other Princes of Chriſtendome doe interteyne? And which obiecteth to a perſon of much Authoritie, at the leaſt, ſuch an heyghnous and ſhamefull crime, as, that at his pleſure he ſhould trouble the whole world. *If the Pope were no more quiet and peaceable, than ye make him: had England all this while continued in ſchiſme and hereſie, and not ben made a praye to ſome that would haue taken it?*

what is he that cõmaundeth the Emperour to goe by him at his horſe bridle, & the Frenche King to hold his ſtirope? Apolog.

Some Pope by lykelihode of your owne making. For the Catholiks know of none ſuch at al. Yea, when Charles the fifthe, of worthie memorie, would haue helde Pope Clements ſtirope, he was not ſuffered ſo to doe, the Popes modeſtie ouercõming the Emperours deuotion. Con.185. Paulus Iouius.

why

Apolog. Why doe they hyde, why doe they keepe vnder, the Ghospell, which Christ woulde haue preached alowde from the house toppe?

Con. 222. *We beleue, it is not hyddē, that* Which *is openlie readen in the Churche, Catholikelie expounded in Vniuersities, Ordinarelie readen in Religiouse houses, And commonlie solde in Hebrue, Greeke, and Latine, to all that* Will *studie it. This lye is dilated by the Authours of the Apologie. Fo. 264. this also is emong the flatte lyes.*

Apolog. Why doe they not proue theyr Religion, by the examples of the Primitiue Churche, and by the Fathers, and Councels of old tymes?

Conf. 231 *Our bookes doe aunswer for vs, that this is a lye.*

Apolog. Why be they afrayd to take a paterne, of the Apostles and old Fathers?

Con. 201 *We be neuer afraied, but* When *we come to such heretikes, as* Wil *not admit the*

the old Fathers, nor theyr interpretatiõs vppon the Apoſtles: then in deede We alleage not ſo thicke theyr Teſtimonies, Whoſe Authorities the loftie and prowde mindes, doe eaſelie contemne.

why dyd John, 1. Clement, a Counſ Apolog.
trie man of ours, 2. but fewe yeares paſte, 3. in the preſens of certaine honeſt men and of good credite, 4. teare and 5. caſte into the fyere, certaine leaues of Theodozete the moſte, 6. Auncient Father and a, 7. Greeke Biſhoppe, wherein, he playnlie, 8. and euidentlie taughte, that the nature of Bread in the Communion was not chaynged, abolyſhed, oz brought to nothinge. And thys dyd he of, 9. purpoſe, bycauſe he thought, 10. there was no other copy thereof to be found.

Ye haue done Well ſo particularlie Con. 231.
to ſet furth this mater, declaring by manie circumſtances, that Doctour Clement ſhoulde Teare, and Caſte into the fier, certaine leaues, of ſuch an Author,

of

of such a mater, before men of good credite, and for suche a purpose and hope, as you specifie. And nowe, as though the mater needed no further proufe, I aske, why Iohn Clement a Countrieman of yours dyd so?

But I will tel you firste, why he dyd not so. For, as him selfe hath answered me and other asking this verie question of him, that you appose vs withall, he neuer had anie parte of that booke in Greeke or in Latine in written hande: And therefore could not wel burne that which he neuer had. Nowe, if the honest men that you speke of, did not only se him cast certeine leaues into the fier, but did reade also, the contentes of those leaues before they were cast into the fier, and understoode vpon what intent D. Clement dyd it &c. name them that they maie be knowen for theyr honestie.

Apolog. When they did of late put in print, the auncient Father Origenes worke vpon the Ghospel of Iohn, why left they quite out

out, the whole sixte chapiter, wherein it is lykely, yea rather of verie suerty, that the said Origen, had writen many thinges concerning the Sacrament of the holy Communion contrarie to these mens myndes?

We could not leaue that Chapiter out, which was not founde in anie Copy. But if you can bring anie such chapiter furth, ye shal make it lykely ād ꝓbable, that We are to blame for not putting it in. And, if you can not, you proue your selfe to be verie suspitiouse and slaunderouse, which reproue the Catholikes, for not putting that in, which is not, as farre as We or you doe hitherto know, to be found in any place extant. Yet you haue suche a grace, as in speaking, so also in reading without booke, that you further saie it to be, not onlie lykelie, but rather of verie suertie, *that such and such things should be in that place of Origen, which yet you neuer sawe in al your lyfe, that you might be able to reporte anie thing of it.* Con. 233.

Which of al the Fathers haue at ance tyme Apolog.

time called you by the name, of the highest Prelate, the vniuersall Bishoppe, or the head of the Churche?

Con.247 *S. Hierome ad Damasum: The Counsel of Chalcedō, and Victor* de persequutione Vandalica *these haue geauen the forsayd titles vnto the Bishoop of Rome.*

Which of them euer sayd, that both the swordes were committed to you?

Apolog. *S. Bernard saieth it*, lib. 4. de consideratione ad Eugenium.

Con.247

Which of them euer sayed, that you haue an Authority to cal Councels?

Apolog. *There folowe a broune dosen moe of such*, which of them? *Which either nede no aunswer, because the Catholik Church hath no suche Articles, as you aske question of, Or because it is not bound to answer euerie gentleman controllers busie questions, although it be able, either by expresse Authoritie, or els by necessarie consequence to declare good and sufficiēt cause and reason for euery thing that it alloweth. But touching this present question, Socrates Hist. Tripart. lib. 4. ca. 9.*

Con.248

doth

doth plainely teſtifie againſt you.

what one error haue they amended? From what kind of Idolatry haue they reclaimed the people? Apolog.

Here is a ſuſpiciō reiſed, of more thā one error, ād of more thā one kind of Idolatry to be in the church, and ther is no ꝓbatiō annexed to ꝓue that which is ſayd. But herein your blīdnes ād ignorāce, doth vtter it ſelf, that ye know not what is truth, ād right worſhippīg of God, which obiect errors ād Idolatry to th' church of God, in which church the techer of truth th' holy Ghoſt, is alwaies preſidēt, and ſhal be vnto the worlds end. Con. 291. Ioan. 14.

Again, if you cōſider, what hath ben don of late in general coūcels, ād what is don daily both by p̄ching, ād writing againſt euil life and hereſy, you can not iuſtly find fault with the heades of the Churche, as though they had no regard what the people did beleue and folowe.

Then further I ſay, if you willo biect ignorance vnto the Catholykes that,

they

they knowe not What is true Religion: then doth it remaine, that you tel your owne mindes, and answer theyr Confutations and Replies. Before Which tyme to insulte vpon them and to crowe out a lowde, from what kinde of Idolatrie haue they reclaimed the people? *is, to triumphe before the victorie, and to goe merelie awaie With the sentence, Whiles the mater is a hearing yet in the consistorie.*

But if you obiecte this crime to the Catholikes, that they knowe Wel inough What Idolatrie is, and see the kindes of it, and yet reclaime the people from no kind thereof: *this trulie is so heighnous and so vile a fault, that ye shoulde haue euidentlie proued it, before ye had so artificiallie concluded it.*

For a plaine answere to Whiche fowle suspition, let any reasonable mā be iudge, Whether it be lykelie and possible, that they which With great paines and daunger of bodie, haue prouided, verie Idola-

tours

tours in deede, to be conuerted vnto our faith, would wittingly ſuffer an Idolatry to be at home before theyr eies, ād yet not take a litle paine to opē theyr mouth but once againſt it. The Frācisſcans, and they of the ſocietie of Iheſu, haue and doe take exceding greate paines about the barbarous people in the Eaſt and Weaſt India, and with hazard of theyr temporal lyfe, they venter to bring the Infidels, to the knowledge of the life euerlaſting. Therefore ſurely it is byſides al reaſon and likelyhod, that of ſo manie of the ſame order and profeſsion, as liue here in Europe emong vs, no one ſhould be foūd ſo honeſt, ſo hardy, or ſo faithful, as to reclaime the people from theyr Idolatrie, if anie were in them at all.

Why doe they ſo vncourteouſly or with ſuch ſpite, leaue Princes out, & as though they were not either Chriſten mē, or els could not iudge, will not haue thē made acquainted with the cauſe of Chriſtian Religion, nor vnderſtand the State of theyr owne Churches? Apolog.

Con.297 *And Why doe you ſo openly and ſo li-centiouſly rcyſe a fowle ſuſpition, againſt the Cleargie, Where no cauſe is? The tẽporal princes, are ſolemly Warned be-fore, of the general councel, When ſoeuer it is to be kept. Theyr Legats haue hono-rable and meete places for them, in the Councel houſe, that they may not be igno-rant of that Which is done, in debating and examining the cauſe of religiõ: They be humbly and hartly thanked, for theyr helpes and aſsiſtance and preſence, made in the cauſe of the Churche: They be ſent home With peace: And ſay you, that* princes are ſo lefte out, as though they were no Chriſten men, *Whoſe Embaſ-ſadours you maie vnderſtand to be inter-teyned and vſed ſo honourably?*

Apolog. What ys the Pope, I praie you, at this daye, other than A Monarche, Or A Prince? Or what be the Cardinals, who muſt be none other nowe, but prin-ces and Kinges Sonnes?

Con.299 *We neuer hearde anie Wyſe man call*

the

the Pope A Monarche. But a Prince he is in deede, either as the worde Prince *maie signifie the Chiefe in all Priestelie function, either as it signifieth a man so indued with Temporalties, that he maie worthely be a Kinges felow.*

But saie you, What other is he than a Monarche, or a Prince? *As who shoulde thinke, that he sate imperiallie vnder his clothe of Estate, and heard Embassadours out of all quarters of the world, and gaue kingdomes or toke them awaie at his pleasure, and after such matters of weight dispatched, then that he went to hunting, hauking, plaieing, daũsing, feasting, &c. as worldely Princes doe. For such a thing do the cõmõ people imagine a Monarche or prince to be, one that ruleth al, and liueth in al pleasure.*

That you therfore may be corrected of your lie, ãd the simple Reader of his error, I say that the Pope is no Monarche at al. And I confesse boldly, that he is a Prince, by reason of the Temporall, and greate

Iuriſdictiõ VVhich he hath ouer S. Peters patrimonies, but as Pius the fifthe that now liueth, did anſwer agreably to his holines, and VViſdom, Licet Princeps ſum, antiquius tamen Paſtoris quàm principis nomen agnoſco: ſo (*to ſay the like in Engliſh I geue you to vnderſtand*, that although the Pope be a prince, yet he acknowledgeth and taketh, the office of a Paſtor to be the more former and principal with him, than the Office of a Prince.

By this office then of a paſtour, he gouerneth, and fedeth his flocke: he ſendeth non reſidents, home to theyr cure: he appointeth out Preachers and Biſhopes for the new found lands: he calleth Coũcels, endeth Coũcels VVhẽ it ſhal pleaſe him, he goeth in viſitatiõ (as this laſt yere he did through al the pariſh churches of Rome) he excommunicateth ſuch as VVil not repent (as he doth Courteſanes, expelling them bodyly alſo out of the Citie) he ſuccoureth ſuch as VVil conuerte (for VVhich purpoſe

purpose, his predeceſſor Pius the fourth of bleſſed memorie, built a peculiar Cloiſter or houſe) he preacheth vnto his flocke, (as he did thriſe the laſt yere, firſt in S. Peters Churche, after that in our Ladie Churche, which is called Maria Maior, *thyrdly in S. Iohn Laterane) he miniſtreth the Sacramentes, he confirmeth Biſhopes, he bindeth, he looſeth, he chargeth, he diſpenſeth, and by vertue of his Authoritie and Prieſtehoode, he expelleth the dyuels themſelues out of the poſſeſſed bodies.*

Nowe if Princes and Monarches haue the Office and power to doe theſe ſpirituall functions, whiche I haue ſhortelie and in parte noted: then ſhall they alſo be holie Fathers, and take vnto them the title of Supreamehead vnder God in earth. *But if no man be ſo fooliſhe as to holde it, that a Prince is a Prieſt: then are you anſwered, that* the Pope at this daie *is ſome other thinge* than a Monarche or a prince. *And ſo we praie*

you to be content, and not to ſue vnto vs for aunſwer of that, Whiche is in plaine ſight, ſo euident againſt al truthe.

As for Cardinalles, who (*you ſay*) muſt be none other now but Princes and kinges ſonnes: *doe ye thinke, that of Princes and Kinges Sonnes, one maie loke for no other thīg, but wildnes, youthfulnes and ignorance?* Cardinal Pole, the Cardinall of Loreine, Hercules Gonzaga, Gaſpar Contarenus, Fregoſius: Nauagerus *Theſe Itron (if any be) are the Cardinalls Whom you wil nūber emong the Sonnes of kinges and princes. And What thinke you of them, or What ſhal ye find in them? Shal ye not find euerie one of them more notable and famous for theyr learning and vertue, thā for theyr familie and Parentage?*

If ye thinke then, that the Princes Sonnes that are made Cardinalles, are nothing els but vnlerned Courteours, you ſhall ſhewe your ſelues to be verie ſimple Scholars, Whiche canne iudge

no better of the foresaied Cardinalles. On the other side, if ye confesse them to haue bene, and yet to be men verie wyse and learned: then maie ye mistruste your Wittes and iudgement, in obiectinge that, as an Infamie to the See of Rome, that the Noble men whiche there are Cardinalles, are Princes Sonnes. Whereas the same be greate Diuines also and Doctours.

But it greiueth you, that Cardinalles muste be none other now, but Princes and Kinges Sonnes. *There is no* muste *in the mater: For the pooreste of you all, if his pouertie consisted in byrthe onelie, and not in Witte and honestie, he might be not onlie a Cardidinall, but also A Pope. Lyke as of Adrianus the sixthe, We, not onelie reade, that he Was borne at Vltreichte, of verie poore Father and Mother: but also We heare of the Auncient in Louane, that he liued here by begging very much at the beginning.*

But ye affecte not to be Popes: Cardinals perchaunce ye could lyke to be, if that letted it not, that Cardinals muſt be none other now, but princes and kings Sõnes. *As Who ſhould ſay, that no man knoweth, that Hoſius, Seripando, Amulio, Sirlettus, and he* de ara Cœli *in Rome, are Cardinals by authority, and meane mens Sonnes by natiuitie.*

But to conclude, it appeareth that you are very baſe borne childerne; Whiche ſo beggarlie and ignorantly talke of matters out of your knowledge, and Woulde ſeeme to haue no litle intelligence of the ſtate of the court of Rome, of Which ye ſo ſpeke as pedlars, that make diſcourſes in Alehouſes of Reformation in Religion, and War or peace betwen Princes, ād not as graue men, Whiche ſhoulde be ſure firſte of that Whiche they ſaie, eſpecial-lie When they ſpeake in the name (as it were) of A Whole Realme or Countrie.

The 9. Chapiter, Of an impudent and desperate maner of lying, which may well be called, facing of a Lye.

As for those thinges which by them Apolog.
haue bene layed against vs, in parte they be manifestly false and condemned so by theyr owne iudgementes whych spake them.

Shewe, where, when, and by whom. Con. 10.

If they perchaunce will not see that, Apolog.
which they see in deede, but rather will withstand the knowen truth.

You doe well to adde (perchaunce) Conf. 19.
and yet you be to suspicious without very good argument, to thinke that anie Catholike will withstand the knowen truth.

Lorde God thou knowest, that our Apolo.
Aduersaries were the verie foes to the Gospel, and enemies to Christes crosse: who so wittingly & willingly did obstinately despise Gods commaundements.

In

Con.151. *In this you haue done politikely, to appeale to the knowledge of God, With* Lord God thou knoweſt. *For in the iudgement of men, Which knowe not What is Within an others breaſt, except it be vttered by ſome external ſigne, it is impoſsible, that you ſhould With any reaſon obiect it vnto vs: that* wittingly and willingly and obſtinately we deſpiſe Gods commaundements, *hauing no Word or Writing of ours, by Which ye are hable to ſhew it. And if you haue any, let that rather be brought foorth, than a naked ſlaunder onely exhibited, Without any confirmation or likelyhode.*

Apolog. Our enemies doe ſee, and can not denie, but we euer in all our wordes and writings haue diligently put the people in mynde of their duetie, to obeie their Princes and Magiſtrates, yea though they be wicked.

Conf.175. *If We* can not denie it, *howe is it, that We doe denie it? Yea rather howe could We denie that, Which is to be ſene*

ſo

so openly? Are you only straungers in the affaires of the newe Ghospel, and doe ye not knowe, howe it hath proceded hytherto?

Tel me, I pray you, Whose counsell the Duke of Saxonie and the Lantgraue of Hesse did followe, When they stoode in Armes against theyr laufull Emperour Charles the fifth?

Of What Ghospell Was Luther, When he Wrote, that the Emperour and Catholike Princes Were proditores scelesti, vanique nebulones, *traitours, Wicked men and vaine knaues?*

How came the Caluinists by Geneua, a denne nowe of the Gospellers, and vnto What Prince should it be subiect, if right and conscięce could preuaile emōg them?

By Whom Was Pultrone chosen vnto that ministery, to kyl the Duke of Guise, the chief Captaine of the French King? Was not Beza the preacher, one of them that promoted him to that office?

And to be short, Were your eares only

stopped,

ſtopped, When the ſound of the two blaſtes againſt the monſtruous regiment of women, *did multiplie abrode in the aire? Howe impudent then are you Which dare ſay, that* we ſee and can not deny, *but that you in* all your woordes and writinges doe diligentlie put the people in mynde, to obey theyr Princes and Magiſtrates?

Naie, it is ſo farre of, that We ſhould not denie this, that We doe iuſtely feare, leaſte Within ſhorte tyme it Will be a concluſiõ in the Scholes of the new Ghoſpel: that the ſubiectes may take weapon againſt theyr Soueraigne, *and that (for good lucke) the reader of the Diuinitie Lecture, ſhall be the firſt to defend that concluſion.*

Apolog. These mẽ ſlaunder vs as heretiks, and ſay that we haue lefte the Church and felowſhip of Chriſt, not becauſe they think it is true, for they doe not much force of that: but becauſe to ignorant folke, it might perhappes ſome way appere true.

Who

Who hath made you ſo muche of our Councel, and Whereas by our Wordes and deedes We conuince and proue you to be heretikes: With What poſsibilitie maie ye ſay it, that We thinke it not yet to be true, as We reporte and iudge of you? Con.191

They be not ſo very blinde but they ſe this wel inough, how theyr own kingdome ſtrayght waie is at a point, if the Scriptures once haue the vpper hand. Apolog.

How then hath our kingdome continued ſo manie hundred yeres together, Whereas in all Catholike Councels, in all publike Seruice, in all Study, in all trieng of controuerſies, the Scriptures haue allwaie ben moſt commẽded, regarded, and honoured of vs? Con.224

Is not, hoc eſt corpus meum, this is my body, *true Scripture? Is not*, Petre amas me? paſce oues meas, Peter loueſt thou me? Feede my ſhepe, *very good Scripture? And by theſe two euident places, doe not We literallie proue the realpreſence of Chriſtes bodie in the Sacrament* Math.26 Ioan.21.

crament, and the Supremacie of S. Peter ouer all the ſheepe of Chriſt? If VVhen *Scriptures preuayle, VVe ſee that our cauſe muſt fayle: how is it, that VVe cleaue ſo faſt vnto the Scriptures? And ſeeing that it appeareth by all our VVritinges and doeinges, that the Scriptures are in the chiefeſt place of Authoritie vnto vs: howe is it, that your are of ſo blinde inſight, to perceiue in vs, that VVe ſee VVel inough that, VVhich in deede VVe doe not ſee.*

Apolog. **These men reade ſuch things in theyr Churches as thē ſelues know for a truth to be ſtarke lyes, and fond fables.**

Con. 243 *Name the men, name the Churches, name ſome particulars, and tell vs how your ſelfe knowe, that anie ſuche Catholikes be emong vs, as you ſpeake of, and that they knowe* for a truth, that ſtarke lies and fonde fables are readen in the Church? *For excepte the thinges that are readen, be of theyr owne proper deuiſing and makinge (and then I beleue,*

none

none that continueth Catholike, shal be founde to haue bene so Wicked) otherwise, suppose that the Legend or Storie of Saincte̅s liues were neuer so farre from our lykinge: Who yet is hable to saie, that he knoweth it for a truthe, to be a fonde fable? *Or What honeste mā would cōtinue and reade stil that in the Church, which he certeinly knoweth to be a starke lye?*

Some therfore of those holie ones perchaunce Whiche are departed from vs, maie saie of them selues, that Whyles they were in the Churche, they With other theyr mates, dyd knowe in theyr owne conscience, that starke lyes were readen therein (for vnto such Apostates and Renegates the Whole doctrine of the Churche is, Within litle, lyes and fables) but the true Catholikes neither know, neither alow any such things to be openlie readen, Whiche maie not With conscience be credited.

They haue not good Lorde, they haue Apolog:

not

not, thoſe thinges which they boſt they haue &c. and though they haue a deſire rather to diſſemble: yet they themſelues are not ignorant thereof, yea & ſometime alſo they let not to confeſſe it opẽly.

Con.252. *See, how deuoutly theſe felowes can make lies. They talke with God about the matter, and they comfort themſelues with this (I trow) that he yet is their witnes, that we haue* not Antiquitie, Vniuerſalitie and Conſent, *which we ſay we haue. And it foloweth*, that we our ſelues are not ignorant hereof, *but the proof hereof (as I ſuppoſe) is to be referred to the knouledge of the good Lord only. For cõcerning the knowledge of mẽ, wheras it is manifeſt by al our doings and writings, that we haue thoſe three thigs for vs*, Antiquitie, Vniuerſalitie, Conſent, *and that againſt al our aduerſaries we proue, that theſe three be ſo with vs that they are not with them: it is vnreaſonably and impudently ſet furth in print, where he that will may iudge of it,*

it, that We should be of any other minde, than can be proued by euidence of some externall signes.

We are come to that Church, wherin they themselues can not denie (**if they will say truely,** and as thei think in their owne conscience) **but all thinges be gouerned purely and reuerently, and as much as we possibly could, very nere to the order vsed in the olde tyme.** Apolog.

Here againe our owne conscience is brought furth against vs, as though thei did see by their sprite, What We thinke inWardly: though We outwardly shew all signes to the contrary. Many Catholikes liue out of their Countrie, other many lye in prison Within their Country, some Write Whole bookes against the procedinges, And al (I thinke) doe speake against them, When they may do it without daunger of displeasure. What should We doe more, to declare that the newe Gospel is damnable? Yet al this notwithstanding we thinke in our conscience (*say the Authors of the Apology*) that al Conf. 269

thinges be gouerned purely and reuerently emong them &c. *Haue they any honesty, which set such faces vpõ maters?*

Apolog. Let vs see in al that while (of the first syxe moneths in which the Councel sate at Trente) of so many, so manifest, so often confessed of them, and so euident errors, what one errour haue they amended?

Con. 291. *But What are they first, that We may knowe them?*

Apolog. These men vse of course, to denie all thinges, be they neuer so cleere: yea, the very same, which they presently see and beholde with theyr owne eyes.

Conf. 317. *This lye is of the same sute With his foresaied felowes, because it layeth such thinges to our charge, as our doeinges proue to be most false and incredible. For, al the Scriptures We haue receiued, and excepte We had commended them, no protestant could euer haue trusted them. The old Councels and Fathers We more esteme than Protestantes doe, We refuse no laufull testimonie of any age. That Which We see With our eyes We do neuer denie,*

deny, though We vnderſtand ſuch thinges as come vnder our ſenſes, otherwiſe than the heretikes doe.

To Whom therefore may I compare theſe Aduerſaries, Which Wil make vs beleue, that We ſee Well inough that, which We do deny, and ſometimes denie that, Which We do ſee. I thinke they are diſpoſed only to make ſporte, ād ſo to plaie in maters of religion, like as idel ſpēders of theyr Wit and time doe, in the deuiſing of mad mery games. For When halfe a doſen ſuch are agreed togeather, one of them (for example) laieth handes vpon a quiet man that paſſeth by: And Whyle the innocent looketh backe vpon him, in commeth an other that helpeth to holde him, ſo faſt, as though it ſhould be for the kings auantage, to haue ſuch a one made ſure. With that, he that Without cauſe is ſo apprehended, Wondreth at the matter ād aſketh what they meane, ād ſtretcheth his power to break away frō them. But he begīneth no ſoner to reſiſt, but ſtraitwaies

they cry, helpe Sirs, helpe for the Lordes sake, this felow is mad: see how his colour chaungeth, see how he panteth &c. And VVith that, the rest of the brotherhoode sore moued VVith bitter compassion, make in to him, and for lacke of other sprites, there they possesse him, and holde him, and crie vnto him, and kepe such a sturre about him, as is able to bring many a man halfe out of his VVittes, and to perswade VVith other that stande by and consider the thing, that vndoutedly the felow that suffreth the violence is mad, and not that they, VVhich goe so sadly and constantly to the holding of him, should be any thing madde.

After VVhich sorte if the Authors of the Apologie haue concluded to cry out vpon vs, that we can not denie, *that,* we knowe in our owne consience, *that,* we knowe for a truth, *such and such thinges as we lay against them, to be false, and if they will needes enforce it vpon vs, that* we can not deny, but

all

all thinges are gouerned purely and reuerently amonge them, *What remedy but patiẽce, and to ſuffer them to cary vs into Bedlem With ſo many holy and learned men our forefathers, as already they haue condemned, if they Will not be anſwered With our open confeſſion in Worde and deede? But if this be vnreaſonably done of them, to burden vs With ſuch a Conſcience as can not be gathered of any our external acte: Iudge thou Indifferent Reader, Whether this be not properly facing of a lye.*

The 10. Chapiter, conteining the Problematicall or Hypotheticall lyes, with, how then, what ifs, and put caſe. Not ſo impudent and open faced as other, but not vnworthy to be noted, and no leſſe ſhameful than the worſt of all.

But, I put caſe, an Idoll be ſet vp in the Church of God. And the ſame deſolation, which Chriſt propheſied to come, Apolog.

stand openly in the holy place.

Con.192. *It should not long continue, I beleue, to graunt your case. For Whē Antichrist him selfe shal come, he shal be quickelie destroied, and neuer haue any successour openlie to syt in his Chaire after him.*

Apolog. What if some theefe or Pirate inuade and possesse Noes Arke?

Conf.192 *I thinke the Arke Woulde sinke. And Whereas God himself keepeth the Arke his Church, and prouideth it to be a place of safety in Which the iuste seed shall be preserued: to let a Pirate and Theefe to possesse the Arke, Were as muche to graunt, as to lette there be no honestie, no Faith, no laufull Authoritie in the Church: Yea it is as much to saie, as, Ipat the case there Were no God.*

Apolo. Howe then if I call furthe those for witnesses, whom them selues haue vsed to honour? what if I saie, that Adriane the Bishop of Rome did frākly confesse, that all those myscheefes braste out first from the hygh throne of the Pope?

Con.196 *Mary ye lie, if ye saie so.*

But

But howe then yf Zwenkefeldius make exclamation on the other syde, and saie, that the same verie wordes be not his, but Hosius owne wordes. Apolog.

If he will be so wise as to recall his owne woordes, the Churche is mercifull to al that repent. If he wil be so desperat, as to denie that which is in sighte: that shal helpe him nothing in theyr iudgmēt, which knowe Hosius to be a Catholike. Con. 217

But howe if the thinges which these men are so desyrous to haue seeme new, be founde of greateste Antiquitie? Contrariwyse, howe if all thinges well nie, whiche they so greately sette out with the name of Antiquitie, hauing bene well & throughly examined, be at length founde to be but newe and deuised of verie late? Apolog.

Verely they wil be strange cases, when any suche fall. Con. 130.

But I put case these Abbates and Bishops haue no knowledge? what if they vnderstād nothing what religion is, nor howe we ought to thinke of God? I put case the pronouncing and ministring Apolog.

of the lawe be decayed in Priestes, and good counsell faile in the Elders, as the Prophete Micheas saieth, the nyght to be vnto them in stede of a vision, and the darkenesse in stede of prophēsiyng? Or, as Esaias saieth, what if all the watchmen of the Citie are become blinde? what if ỹ salt haue lost his proper strēgth and sauerines? And, as Christ sayeth, be good for no vse, scant worth the casting on the dunghill?

Con. 280. *The lesse knowledge you would make the bishops and Abbats to haue, the more miracle it wil be, that without knowledge they haue such learning, as their bookes, and preachings, and doinges doe testifie. Take for an example the Catholike Bishops of England. Is there among them all any one, against whom you may come with your textes of Micheas, Esaias, or Christ our Sauiour? Yet, you put the case they haue no knowledge: I aunswere, that your case is a verie hard one. But yet to remedie some what this matter, if our Bishops should be so vnlear-*

ned-

ned and ignorant, I thinke it were better for the common wealth to set them to Schole, than to put them in prison. Or if they be nothing mete for lernīg, to set them rather at libertie, being suche as can hurte the procedinges nothing for lacke of good life and knowledge, than to kepe them in, so precisely and politikely, as though euerie worde that they should speake, were able to cōfound an heretik.

Howe then if the Pope haue seene none of these thinges, and haue neuer Apolog.
reade either the Scriptures, or the old Fathers, or yet his owne Councels?

I aunswer: but first, I will also put a Con. 284
case. What if there were no shame in a man? What if there were no regarde of the sight of God? What if in all thinges he should seeke for this onlie, howe to fill the peoples eares, and to make them gather of an exceading greate word somewhat at the least? Would there be anie discretion or staie in suche a one of putting cases, of deniyng moste manifeste truthes,

truthes, of slaundering Worthie persons, and goeyng against sense and reason? So is it With the Authours of the Apologie. For, how thē (*say they*) if the Pope haue neuer readen, either the scriptures, or the old fathers, or yet his owne Coūcels? *How then? Are ye not ashamed to put such a case, as neither euer yet happened, nor euer is like to come to passe by any reason? Shew the occasion of this your suspition and feare? Declare your selfe to be of greater experience and consideration than those are, which quake for feare Where no cause is? Name anie one Pope that hath not bene so learned, that you might Welthink him to haue readen the Scriptures? Ye can name none at al. You put only a case With,* how then if he hath neuer readen the Scriptures? *And I aunswer, that if it be so, it is a great miracle. And that except you bring furth some certificate of it, it is not to be beleued. But neither you meant it (I suppose) to affirme it: only ye thought it enough*

nought, to speake much, as thought you could bring furth somwhat, And to leaue it to your Reader to suspect somwhat, although you proued nothing.

I confesse vnto you: I can not tel what to saye to such What thens? *and* What yfs? *But if you haue any arte in iudging of them: I pray you, if the skye should fal, were not many larkes like to be taken? And if such kindes of* What yfs? *as you haue put, might be folowed in other examples: were not manie fooles like to be made and preferred by it, and many Wyll Sommers would they not be found in England, which would quickly saie:* what if all the Councell be vnlearned? And what if poore knaues haue as great a gift of wisedome, and knowledge, as the Noble and Learned of the world?

Thus far concerning this matter.

The

The 11. Chapiter, confuting a blasphemous Lye.

BY manie smal practises, at length an habite is goten, and he that refrayneth not his tongue, and thought in the lesse, shal make it so fond and slipperie, that it will offende in the greater: And the Apologie of England whyles it toke not good heede inough, to speake trulie of men, it is come to that blind audacitie, that it belieth God himselfe. For this cause therefore, that the Authours thereof maie the better consider of theyr rashnes, and the Indifferent Reader may the more plainelie see, that he muste not truste euerie Sprite: I place this lie by it selfe as a singular one, without felowes and without cõparison, and I call it as it deserueth, a Blasphemous lye. *For thus they saie in defence of theyr discession from the Catholike Church.*

Apolog. Though we haue departed from that Church whiche these men cal Catholike, and

& by that meanes get vs enuy amongst them, that want skyl to iudge: yet thys is inough for vs, & it ought to be inough for euerie wyse and good man, and one that maketh accompt of euerlasting life, that we haue gone from that Churche, which had power to erre, which Christ, who can not erre, told so long before, it should erre.

Where find ye this in anie Ghospel? Or why tel ye not your Reader of it, that he also might perceaue it? Or why directe ye him not to the place, at the leaste, where he might seeke it? Can it be any other than Wicked impudencie, to make Christ saie that which he neuer saied? If Christ hath foretold it in deede, that our Churche shoulde erre, shewe vs that, and there is nothing to be replied. Fathers, Councels, Stories, Apologies, Replies, Reioynders, al other labours maie be spared: onelie that place were to be shewed, where Christ hath so plainly cõfounded vs. For this you maie be sure, if ye can proue that our Church maie erre, Con. 322.

you

you shal perswade al the sort of vs, to forsake it, and get vs to an other of Whiche We maie be sure it can not erre.

But forasmuch as ye can bring furthe no such Word of Christ: Why make ye such a Wretched crake, as though ye Were departed from a church that may erre to a better congregation, or as though Christ should beare Witnes vnto the goodnes of your doeynges by his foretelling, that our Churche should erre?

Here ye are to be pressed, ãd here should ye be enforced to aunswer. For by this place it Will quickely be seen, Who hath wõne, or Who hath lost. For if it Were S. Ambrose, or S. Augustin that did affirme anie thing, the Catholike Would so farre accepte it, as he should see other Fathers to agree to it: and the heretike Woulde so litle make of it, that if all the Fathers bysides did saie With them, he Woulde not be bound to folow theyr authority, because they al Were mẽ. But if Christ once saie the Word, both partes Wil submitte them

thẽſelues vnto it, becauſe it is impoſsible that he ſhould ſpeake anie vntrueth.

His authoritie therefore being, for ſo good cauſe, ſo great with vs: either ye can proue that Chriſt hath fortold as ye report of him, or ye can not proue it. If ye can not, what an impudencie is it againſte Chriſt himſelf, ſo to belie him, and what an iniurie is it to the Reader, ſo to abuſe him by the name of Chriſte? But if ye can ſhewe it, where Chriſt hath foretold, that our Churche ſhoulde erre: doe ſo then, and ſpeake not ſo mightie woordes againſte vs, without anie prouing of them at all.

But, howe is it poſsible, that ye ſhould proue them. For this firſt ye will not denie, that Chriſt hath a Church: otherwiſe his Incarnation and Paſsion hath bene in vaine, if he haue not her, for whõ he toke fleſh, ãd ſhed his blud. This church thẽ of Chriſt, is it viſible, or no? Viſible it muſt nedes be, becauſe it cõſiſteth of mẽ, and mẽ are creatures cõſiſting not of pure

Chriſt hath a Church.

The Church inviſible.

and

and simple soules, but of soules and bodies togeather. And Christ saieth of it, The Math 5. Citie can not be hid that is set vpon an hyl.

The Churche hath order in it Sap. 11.

Being then visible, shal ye see good order in it, or no? Vndoubtedlie he that hath made al things by nūber, weight, and measure, *muste not let that to be without order, which he esteemeth moste of al other thinges. For it is the bodie of* Eph. 4 *Christe, compacted and knit togeather through euerie ioynt, wherewith one ministreth to an other, hauīg in it distinction of offices, and duties, to rule, to obey, to preache, to heare, to minister, to receaue.*

The order in the Church muste continue. Dan. 7.

This Order then, shal it for anie tyme be lacking in Christes Church, or shal it continue to the Worldes end? It muste needes continue, because the kingdome of Christ is euerlasting, and no power is hable to destroie the order which he taketh. The Apostle also moste expresly telling vs, that Christ hath geuen Apostles,

Prophets

Prophetes, Euangeliſtes, Paſtoures and Teachers, to finiſh and perfite the holy, to worke in the miniſtery, to build vp the bodie of Chriſt. Which bodie whereas it cã not be perfited, vntill al they be borne that ſhalbe ſaued ſoules: it foloweth, that this Order which I ſpeake of, muſt continue ſo long. vntil all meete togeather in vnity of faith and kowledge of the Sonne of God, *which wil not be, til al be borne that ſhall ſo meete togeather, and that is at domes day, and not before.* Eph. 4.

Theſe grounds then ſo ſtanding, I ſay vnto you: for as much as the Church of Chriſt conſiſteth of a viſible cumpanie of men, which is kept in order and vnitie, by reaſon that euery one knoweth his place and keepeth himſelfe within his boundes leaſt he looſe his place: and for as much as this cumpanie and order muſt continue to the worldes end without diſſolution or diſtruction: I ſay therfore vnto you, that either our Catholike Church is the true Church of Chriſt, or

els that Chriſt hath no Church at al. For beſides our Church ther is none that hath ben ſene to cõtinue in any form of religiõ euer ſens th' Apoſtles time hitherto. As in exãple, before Luther brake out frõ his cloiſter and Rule, ther was not in al the world any one cũpany, of Luther ãs, Zuĩgli ãs Caluiniſts, or any other ſect, that bragget h at this day of the light ãd knouledge of the goſpel. Wel ther might be in corners ſome faithles mẽ and womẽ, that in hart were heretical (like as at this preſent if harts were ſene, many ſhuld be foũd euẽ in Englãd itſelf, to dout of th' ĩmortality of the ſoule, ãd th' Incarnatiõ of Chriſt, &c) but ther was no opẽ cõgregatiõ of thẽ, nor appued form of miniſtratiõ emõg thẽ, nor any face or ſhew of a Church. For yourſelues do ſay, that Martin Luther, ãd Hulderik Zuĩglius wer the firſt that came to the knowledge ãd preaching of the Goſpel, *ſo that if they were firſt: it foloweth that before they came, ther was no congregatiõ of ꝓteſtãts in al the world, or*

if it

if it were, it was not visible, or if it were visible, it had no true preachers, or if it had true preachers, Luther, ād Zuinglius need not to be praised of you, for most excellēt mē euē sent of God to geue light to the world, *because there were in the cōgregatiōs of the sincere in the Lord, as illumined preachers of the word, as they. But wheras the truth is, as you say, that Luther, and Zuīglius were the first* that cam to the knoulege ād prechīg of the Gospel (*which is none in dede*) *and wher as it remaineth to this day, not ōly in the bokes that are writē, but in the memories of mē that knew those daies, that before Luther and Zuīglius made a tumult in Religiō, ther was not in al Christēdō any other ꝓfessiō of faith, thā was sene in our Church which we know to be Catholik: it foloweth that your church cā not possibly be the Church of Christ, the cōtinuāce of which your church cā so litle be ꝓceiued, that yourselues know, it begā to com furth in Frier Luther and Sir Zuīglius time.*

In Vvhiche Churche there Vvas ſo litle order, that ye can name neither Superintendēt, nor miniſter, nor preacher, nor brother of it that liued before the moſt excellēt mē Luther and Zuinglius: *and Vvhich Churche Vvas ſo inuiſible, that ye neuer ſawe ſo much as any forme of communion table, pulpit, veſtiment, or other thing vſed in it.*

Yet, Vve ſee this by experience, that Vvhen a cumpany of heretikes doth mete togeather, they Vvil not be longe Vvithout theyr preacher (euerie one is ſo readie to be preacher) and they can not be Vvithout ſome place, and they Vvil make harde ſhifte but they Vvill haue a good place: Vvhich is the cauſe, that ſo many requeſtes haue bene made to Gouernours of certaine Countries, and ſo manie Religious houſes and Churches haue bene hewed and ſquared for the receiuing of the newe Ghoſpel.

Therefore if there Vvas anie congregation extant of this your Church, before

Frier

Frier Luther lay With Nonne Katerine and begate manie foule and filthie opinions of his owne braine: and if that Church Was the true Apostolik Church, and had so continued from the beginning: thē had they places to resort vnto, and they vsed such order, as they had receiued of theyr Forefathers, and you are hable to name the place and tel vs theyr Order.

But We can heare of no such thing: ergo there Was no Church of yours at all as then. Add then now vnto this, that Luthers Church began With Luther, and so furth euery Church sens Luther hath begon With the Diuiser of it: And consider, that the true Church of Christe can haue no suche discontinuance or interruption, as that it shoulde be saied after manie hundred yeares comming in betwene, in Which one forme of Religion Was vsed: now is Luther or Zuinglius sent of God to geaue lyght vnto the world: *Gather, I saie these thinges together*

gether, and ye shal perceiue, that either Christ had no church hūdred of yeres together, and that yet he hath none: or els that our Catholike Church is the one and only church of Christ. For al other Churches haue either discōtinued, either they haue not bene sensiblie perceiued, either they haue ben within memorie erected, and so they lacke Succession, visiblenes, Antiquitie.

Of whiche three pointes, the Church that Luther and Zuinglius went vnto, when they departed from the Catholikes, had not one. But afterwardes when they became them selues builders of A new Church, ād that vpon theyr own heades and Authoritie (for they acknowledged no creature then liuing for theyr superiour in that mater) thē in dede, it was not long but they gote one of the forsaied three pointes. For they kepte such a sore sturre against all Christendome, that it was most euidēt, that they were a visible Congregation. But as for succession, and anti-

antiquitie, they can neuer get it, because they can neuer proue it: for Why, they neuer had it. Yet for Antiquitie they Wil striue, and crake (as the Authours of the Apoligie doe) that they doe come as neere as they posſiblye can, to the Church of the Apoſtles and of the old Fathers. *But in the point of Succeſsion, they can not tell, What to aunſwer for them ſelues.*

For how, thinke they is it poſsible, that the Church of Chriſt ſhould be Without the lauful ſucceſsiō of the Apoſtles? Could his Wiſdom not forſee it, that for as much as he minded cōtinually to cal in gheaſts vnto his feaſt: therefore it Was neceſſary to prouide ſeruants, one after an other, for that purpoſe? Would his charitie ſuffer it, that togeather With the Apoſtles deathes his cōpaſsion vpō the poore ſoules of the world, ſhuld die, ād that ther ſhuld not be for euery age vnto the worlds end, like officers (for their autority) as th' Apoſtles wer, to diſpēſe his graces ād mercies?

Let the heretiks ſhevv their ſucceſsion.

Could not his power perfourme it, that come Who Would, none ſhoulde be hable to ſtaie the ſucceſsion of his Lieutenants and Vicars?

What then can the heretike nowe ſay, Why he hath not a ſucceſsion? A thing ſo neceſſary for the Wiſedome of God to prouide, and ſo natural for his Charitie, to geaue, and ſo proper, for his almightines to maintain. Verely Were it not, that he is almightie, it is impoſsible by natural power and reaſon, that the Biſhop of Rome, Whom heretikes haue alwaies hated, as Whom the greateſt Biſhopes in the Eaſt Churche haue enuied, With Whō Lordes ād Ladies of the world haue ben ſo much offended, Whom the Barbarous haue ſo ofte aſſaulted, Whom the Chriſtians at home haue ſo trobled: that he yet, ſhould continue ſtill, and alwaies haue a ſucceſſour, it paſſeth al cūpaſſe of mans Wiſdom and prouiſiō, but that he that made him his Vicar in earth, is God almightie in Heauen and earth.

In ſome other thinges the heretikes maie ſo contend with the Catholikes, that it will be hard for the indifferent man certainlie to knowe whom he maie folowe. They wil alleage the ſame letter of the Scriptures as the Catholikes doe, they wil vſe the ſame coũcels, ãd fathers, They wil challenge Antiquitie, and ſay that they haue deſcended from the Apoſtles (like as Parking Warbecke ſaied he came of king Edward the fourths bloud, and what ſo eaſie as to ſaie a worde, if one will be deſperate, and die rather in field than vnſaie it) but when they are brought to the mater of ſucceſſion, in which they lacke the verie bare names, and much more the Actes and Monumentes *of ſuch as they ſhould ſhewe to haue deſcẽded lineally and orderly from the Apoſtles, doune vnto them : then loe they are at a ſtaie, and haue not one wiſe worde left to them, by which they might aunſwer a queſtion ſo principall and ſo reaſonable.*

And

And yet they crake ſtil that they are come to the Churche of the Apoſtles, and of the old Catholike Biſhops and Fathers, whiche Churche *(ſaie they with exceding blindnes or impudencie)* Con. 322. we know hath hithervnto ben ſound and perfite, and *(* as Tertullian termeth it) a pure Virgine ſpotted as yet with no Idolatrie, nor with any foule or ſhamefull faulte. *Note (Gentle Reader) that they ſpeake of theyr knowledge, and excepte theyr knowledge be ſo diuine and ineffable, that neither We can conceaue it, nor they Well vtter it: deſire thē to be ſo good, as to make vs alſo knowe it.*

For if they knowe the Apoſtolike Churche, to be hythervnto ſounde, perfite, and pure: *lette them tell vs Where it Was in the yeare of our Lorde 1500. or, 1400. or, 1300. The Churche of Rome is knowen, to haue ſtoode in thoſe yeares: but all the ſorte of them holde it for A Principle, that manie*

errours

errours and faultes were founde then in it. Ergo if (by theyr saieing) that Church had errours: what other Church was there, in those dayes which they knowe to haue bene sound, perfite, and pure? *They can reken none at all. For al these Weast partes of Christendome followed the Church of Rome: and they thē selues confesse, that the Greeke Churche doeth erre. Ergo, if the Churche of Rome was not sounde, and perfite, in those foresaied yeares, and if the Greeke Churche be notorious for the errours of it: howe doe these Felowes* knowe, *that the Apostolike Church* hath hithervnto bene sound and perfite?

For what signifieth hithervnto, *but euen vnto our time? And if the Apostolike Church hath ben* found and perfite *euen vnto our time: there was suche a Churche vndoubtedlie in the yeares of our Lorde 1500. 1400. and 1300. and that Churche was not (as they holde) the Churche of Rome: Ergo some other.*

But

But there was no other that they knowe to haue ben sound, perfite, and pure: *Ergo they speake more then they know, and ioyne thẽselues close to the Apostolike Church without any succession from the Apostles, and crake of a pure ãd perfite building without anie foundation. Such is theyr miserable and blind braggyng.*

How much more trulie should ye conclude, that for as much as the Apostolike Churche not onely hath bene hytherto sound ãd pure *in doctrin, but must also cõtinue* sound and pure *vnto the world end: and for as much as no Church hath cõtinued so, but only the church of Rome, therfore he that maketh accompt of euerlasting life, can not possibly attaine vnto it, excepte he come to that Churche, in which only the succession continueth, by which it is easie to ascend vp euen to the chiefe of the Apostles. For to S. Peter our Sauiour saieth:* Thou art peter or a

Math. 16 Rock, and vpõ this Rocke I wil build my

my church, ād the gates of hel ſhal not preuail againſt it. *Again.* for thee Peter I haue praied, that thy faith ſhould not faile and thou being once turned confirme thy bretherne. *Againe, to S. Peter he committeth his whole flocke, ſaying,* feede my lambes, fede my ſheepe. *To S. Peter then as the ſingularly choſen the promiſes are made, and the priuileges are by praier obtained, ād the charge by expreſſe worde is committed.* Luc. 22. Ioan. 21.

Nowe, for confirmation of theſe wordes, conſider the effectes that haue folowed, what hereſie was euer mainteined by the See of Rome? What queſtion was there euer in the Church of Chriſt, and not referred to that See, and determined or pacified by it? What See hath continued in al tempeſtes, but onlie the See of Rome? Who can ſhewe theyr ſucceſſion from the Apoſtles, but onlie the Biſhopes of Rome? What See is preferred in the writinges of holy Fathers, but the See of Rome onlie? That is the

Chaire

Cypri. lib. 1 Ep 3.

Aug. Ep. 166.

Chaire, vnto which perfidiouſnes can haue no acceſſe, *That is the* chaire of vnitie, in which God hath put the doctrine of veritie, That *is the Chaire*, in which euill men are conſtrayned to ſpeake good thinges, *that the faith of the Chriſtians may be out of doubt with them, whiles it ſhall depend vpon the infallible promiſes of God, and not vpon the deceiptful coniectures of men.*

This Churche therefore being the Church which we cal Catholik, in which the chiefe Maſter of the worke laied S. Peter as the firſt ſtone next to himſelfe, and in which there is a continual rew of Biſhops one vpon an other to the meruelous ſtrengthning and beautifieng of the whole building, againſt which Church it is impoſſible, that any wind or weather ſhould ſo preuaile, as it might ouerturne it (for it is builded vpon a ſure Rocke) in which Church alſo there is the preſence of the Holyghoſt ſent of our Sauiour to teach it all truth, and to tarie with it

for

for euer: theſe thinges being moſt euident and conſequent, What a blaſphemouſe lye is it, to ſay, that Chriſt hath told longe before, that this Churche ſhould erre? *For What other thīg is that to ſay, but to blaſpheme either the Wiſedō of God, as though he had not erected a church that ſhould not erre: or his power, as though he could not bring it to paſſe: or his Charitie, as though he Would not: or his veritie, as though he had not ſayed, poynting to S. Peter,* vpon this Rock I wil build my Churche, *and againe,* I haue prayed for thee Peter, that thy Faith might not faile? Math.16. Luc.22.

But for this tyme this is inough, to note only the blaſphemie: he that Wil ſee it more largely betraied and conuinced, let him reade Doctor Saunders booke lately ſet furth of the

Rocke of the
Church.

The 12. Of the Contradictions.

Apolog. 274. a

Martin Luther & Hulderycke Zuinglius, being moſt excellent men, euen ſent of God, to geue light to the woꝛlde, firſte came vnto the knowledge of the Goſpell.

Confut.

ERgo before their tyme, ther was a generall darknes in the world.

Apolog. 24.

Iwyſſe it is not ſo harde a matter to find out Gods Church: for the Church of God is ſet vpō an hill & glittering place.

Confut.

Ergo Luther and Zuinglius could not be the firſt that ſhoulde ſee the Church, except either Chriſt had no Church at all in the world whē Luther was borne, or except a Citie ſet vpon an hil (and for that purpoſe vndoubtedly ſette, that it might be ſene) ſhould not yet be ſene, before Luther came in with his lanthorn.

Apolog. 125.

We ſaye we haue no neede at all, by our owne woꝛkes and dedes.

Confut.

Ergo it booteth not to labour, except it be for nothing.

God

God hath plucked vs out from the power of darknes, to serue the liuing God, to cut away all the remanents of synne, and to worke our Saluation in feare and trembling. Apolog. 225.

Ergo that is not without some meede and reward, by which we worke our saluation. Confut.

Our Aduersaries must be heaued frō their mother, that is, from this vaine colour and shadow of the Church. Apolog. 194.

Ergo ye should vtterly despise the Church, especially as it is now, if your aduersaries mother be of no substance, but a vaine colour only. Confut.

To say truely, we doe not despise the Churche of these men, how so euer it be ordered by them now adayes. Apolog. 192.

Ergo the Catholiks Church is no vaine colour of a Church, seing that your selues dare not despise it. Confut.

The popes had neuer hitherto leisure to consider diligentlie and earnestlie of those matters. Itē, some other cares do let them and diuers waies pul them. Apolog 19.

261. Item, they compt these thinges to be but cõmon and trifling studies, and nothing to appertaine to the Popes worthines.

Confut. *Ergo being so careleſſe, they would neuer haue perceiued the caſe of their Religion, nor procured men to defend it.*

Apolog. There haue benwylily procured by ỹ Bishop of Rome, certaine persons of eloquence inough, and not vnlearned neither, which should put their helpe to this cause now almoste despaired of.

Item. In deede they perceyued, that their owne cause did euery where goe to wracke.

Confut. *Ergo it appeareth, that the Popes haue had care of the cauſe of Religion.*

Apolog 250. In this point (that is, lifting vp the Sacrament) consisteth nowe all theyr Religion.

Confut. *Ergo al is not in ſalt, water &c.*

Apolog. 255. In these thinges (they meane salt, water, Oyle, spittle, Palme) they haue set all their Religion.

Confut. *Ergo all is not in lifting vp the Sacrament.*

what

what fault haue they once acknowledged and confessed? Apolog. 209.

Why burden ye then vs With not amending manifest and ofte confessed *faultes?* Confut.

Of so many, so manifest, so often confessed by them, and so euident errours, what one haue they amended? Apolog 291.

Why aske you then, What faulte We haue once confessed? Confut.

For so much as we were most ascerteined of God his will, and compted it a wicked thing, to be careful and ouercũbied about ỹ iudgments of mortal men. Apolog. 327.

Therefore ye should haue neuer called a Synode of mortal men. Yet it foloweth. Confut.

Therefore we thought good to remedie our Churches by a prouincial Synod. Apolog.

But What neded a remedy by a Synod, if mortal mens iudgmentes are not to be cared for? Confut.

Our cause against the wil of Emperoures from the beginning, against the willes of so many Kinges, in spite of the Popes, and almost maugre the head of al men hath taken encreace &c. Apolog. 15.

Confu.. *You neuer nede then, to aske leaue that your Gospel may procede, if it be so victorious and triumphant, that maugre the head of al men almost, it take encrease.*

Apolog 133. Let them geue the Ghospell free passage, let the trueth of Jhesu Christ geue his clere light, & stretche furth his bright beames into all partes.

Confut. *Ergo your procedinges are not so currant and forceable, but that ye are faine to aske leaue, that no man stoppe you of your passage.*

Apolo. 348. We might easely be brought to atonement touching all these matters, were it not that ambition, gluttonie and excesse did let it. Hence cõmeth their whining, theyr hart is on their halfpeny.

Confut. *How saie ye then to the* ignorance, errour, Superstition, and Idolatrie, *which ye lay to our charge, should there be no odds betwene you and vs for them? And is this only the matter that causeth dissension, that you contemne glorie, and Papists desire it: you liue temperatly, and Papistes are gloutenous: you kepe a mea-*

sure

ſure in al thinges, and Papiſtes exceede? O Where is your Charitie, to beare With your euen Chriſtians infirmitie? Or where is your Wiſdome, toforſake the vnitie of a Religion for the diuerſity of manners and conditions?

Apolog. 196

For our partes, if we could haue iudged ignorance, error, ſuperſtition, Idolatry, mens inuentions, and the ſame commõly diſagreeing with the holy Scriptures, either pleaſed God, or to be ſufficient for the obtayning of euerlaſting ſaluation &c we graunt there had bene no cauſe at all, why we ſhoud haue lefte theſe mens companie.

Saie ye ſo in deede? Put the caſe then that in the Catholikes ye might find the faultes of ambition and glotonie? I know the place Where ye ſaie, that ſuche cauſes did let your atonemẽt With thẽ Whether your hart thẽ alſo be not vpõ your halfpeny? *Peraduẽture it is. But without peraduenture, either your mind is not vpon that Which ye ſpeake, either ye care not how ye agre with your ſelues whẽ ye ſpeak.*

The

The 13. and last Chapter, Of the false Interpretations of the Latine Apologie of the English Church.

Apologie.	Confutation.
All Bishops be of lyke Preheminence.	53. *Correcte, and reade.* Be of like merite.
Non desinit esse substãtia panis, vel natura vini, the substance of the bread or nature of ỹ wine ceaseth not so to be.	98. *It is not so in the Latine, And therefore leave out this* So.
Mystica symbola manẽt in priori sua substãtia, figura & specie. The mysticall Signes remaine in their former substãce, forme and kind.	100. *In their former substance, figure and shape.*
Pauperes de Lugduno. The Friers of Lyons.	206. *The poore bretherne rather, or Heretikes of Lyons.*
Audo-	They

Apologie.	Confutation.
Aduocabãtur ad Eccleſiaſticarũ cauſarũ cognitionem. They were called and made acquainted with eccleſiaſticall matters.	279. *They were called to the hearing and decreeing of Eccleſiaſticall matters.*
Petrus à Soto. Petrus Aſotus.	287. *Peter of Soto.*
Cũ vocatus eſſet ab Imperatore ad Conciliũ Cęſariẽſe. whẽ he was called by the Emperour to his Councell at Ceſarea.	297. *To the Councel of Ceſarea.*
Videmus pios Principes procurationẽ Eccleſiarum ab officio ſuo nunq̃ putaſſe alienã. We ſee that good Princes euer tooke the Adminiſtration of Eccleſiaſticall matters to perteine to their dutie.	304. *The proctorſhip, or procuration, or prouiding for Churches.*

Nowe

NOWE *therefore to conclude, whether the Authours of the Apologie in the Church in England, can discharge themselues of so euident faultes as they are burdened withall by D. Harding, it may sone be tried by this briefe shewe and Recapitulation which I haue made of theyr faultes. If they cleare themselues, then shall we see wõders. If they faile in theyr defence, God geaue men the grace to build vppon surer ground, than such mens Authorities. So maie they returne againe vnto the Church, from which they haue departed very hastely, and so may they haue forgeuenesse of all their faultes, in the Church, that hereafter they maie liue euerlastinglie.*

Amen.